THE

CHRISTIAN ADVOCATE.

DECEMBER, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXII.

My young friends,—You have heard an explanation of the great and interesting doctrines of justification, adoption and sanctification. In the answer of the Catechism that follows, the effects of these graces on the practical Christian, are thus traced out—"The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end." Here are *five* benefits, springing from the sources specified. A whole lecture might be spent on each, but we must endeavour to bring the whole within the limits of the one on which we have entered.

"Assurance of God's love," is the first benefit which the answer states, as flowing, in this life, from justification, adoption and sanctification.—By assurance of God's love here, we are to understand an undoubting persuasion in the minds of believers, grounded on evidence furnished by God, that they are the objects of his special love. That many of the scripture saints did attain to this assurance, we have unequivocal evidence. Holy Job speaks on this subject without doubt—"I *know* that *my* Redeemer liveth"—Asaph in like manner—"God is the strength of my heart, and my *portion forever.*"—The Apostle Paul to the like effect—"I am now *ready* to be offered, and the time of my departure is at hand—I *know* in whom I have believed," &c. And that this attainment was not peculiar to inspired men, but ought to be humbly desired and sought after by Christians in general, we learn from its being spoken of in scripture as something to which all believers may aspire; although it is not represented that all actually acquire it, or that our salvation depends on its acquisition. Yet it certainly is represented as an object which all should aim at, which it is possible to obtain, and which some do in fact obtain. The Apostle Paul, in his Epistle to the Hebrews, calls it once, "the full assurance of hope;" and in another instance, "the full assurance of faith;" and in both cases he recommends it, as an attainment for which all believers should earnestly strive. The Apostle John wrote his first epistle, as he says towards the close, with a leading view to enable Christians to learn the *certainty* of their state—"These things

have I written unto you that believe on the name of the Son of God, that ye may *know* that ye have eternal life." And he also says—"He that believeth on the Son of God, hath the witness in himself." The Apostle Peter expressly enjoins—"Give all diligence to make your calling and election *sure*."

In addition to this scripture testimony, consider, also, the nature of the subject. The point directly in view is, that the assurance we speak of flows from justification, adoption, and sanctification. Now, suppose a person to have satisfactory evidence that he is justified before God through the imputation of the Saviour's righteousness; that he is adopted into the family of God; and that he is sanctified by the Holy Spirit,—suppose he has satisfactory evidence of all this, and assurance of the love of God will necessarily flow from it, or be its certain consequence. The fact is, that assurance always is, and must be, derived from this source. It is, moreover, proportioned to the clearness of the evidence we have, that we are in a justified, adopted, and sanctified state. If that evidence is full and complete, assurance of God's love will be full and complete likewise —If that evidence be dubious, we shall also be dubious whether we are the objects of God's love. For although it may not be proper, strictly speaking, to say that there are degrees of assurance, yet, in regard to the subject before us, it is not only true, but of much importance to be remembered, that the *hope* of a Christian that he is in favour with God, may exist in a great variety of degrees—from those first dawnings which only save from despair, to that prevailing hope of salvation, which is the general attainment and consolation of Christians; and so on to that full assurance of hope, of which the apostle speaks, and which the answer before us contemplates—It is, I repeat, of importance to know and remember, that this blessed *hope* may exist in a great variety of degrees, of which the highest only is *assurance*. It is also to be noted, that the same Christians may have different degrees of hope at different times, and that assurance itself may be repeatedly lost and regained.

There are two ways in which we may have such clear evidence of our justification, adoption, and sanctification, that the assurance of God's love may flow from it. The first arises from the influences of Divine grace, *immediately* and powerfully communicated to the soul. The believer then, so sweetly, and unreservedly, and sensibly, commits his soul to Christ, that he cannot doubt that he does it: the Spirit of adoption breathes on his soul, and he cries, "Abba Father:" the Spirit of sanctification raises in him the abhorrence of all sin, and an ardent hungering and thirsting after perfect holiness —From all this the assurance of God's love necessarily and immediately flows—or rather it often accompanies, and is to be considered as itself a gift of the holy and blessed Spirit.

The second way in which the assurance of God's love may be obtained is, by a careful, close, persevering, and prayerful examination of our religious exercises—our state of heart and life; and by comparing the whole with what the word of God lays down as marks and evidence of a gracious state; and thus, by the aids of the blessed Spirit, forming a sound and satisfactory conclusion, that we are truly in the love and favour of God. The former of these has sometimes been called the sensible assurance of God's love; the latter the assurance of faith. We may lawfully pray with submission, for either; or for both. But it is the latter, or the assurance of faith, which we are

chiefly to look for. The following questions and answers from Fisher's Catechism, may afford useful instruction on this subject.

"*Question.* What may afford comfort to a believer, when at any time he loses this assurance?

Answer. That the covenant stands fast with Christ, Ps. lxxxix. 28: that the love of God, is invariably the same, Zeph. iii. 17; and that he will in his own time return with wonted loving kindness, Isa. liv. 7, 8.

Q. What is incumbent on believers for *recovering* the assurance of God's love, when they have lost the present sense of it?

A. To be humbled for sin, as the procuring cause of the Lord's departure, Psal. xl. 12; to justify God and to condemn themselves, Dan. ix. 7, 8; and to wait in the exercise of prayer and fasting, for the returns of his love, Isa. viii. 17.

Q. Of what advantage to believers is the assurance of God's love?

A. It animates to the practice of every commanded duty, Psal. cxix. 32; it supports under all trials and afflictions, Psal. xxiii. 4; and it fills the soul with the love of God *because he first loved us*, 1 John iv. 19.

Q. How may we know if we have the well grounded assurance of God's love?

A. If it flow from faith acted on Christ in the promise, Eph. i. 13; if it fill the soul with an humble and holy wondering at the condescending goodness of God, 2 Sam. vii. 18; and if it beget ardent desires after nearer conformity to God here, and the full enjoyment of him hereafter, 1 John, iii. 2, 3.

Q. What is the difference betwixt a *true assurance* of God's love, and a false and presumptuous confidence?

A. True assurance makes a man more humble and self-denied, Gal. ii. 19, 28; but presumptuous confidence puffeth up with spiritual pride and self-conceit, 2 Kings x. 15, 16; the one excites to the practice of every commanded duty, Psal. cxix. 32; but the other encourages sloth and indolence, Luke xi. 21; the man who has true assurance wants to be searched and tried, as to the reality thereof, Psal. xxvi. 1, 2; but they who are stuffed with presumptuous confidence hate the light, *neither come to the light, lest their deeds should be reproved*, John iii. 20."

We now proceed to consider the second benefit which, in this life, accompanies or flows from the graces we contemplate. This is, "*peace of conscience.*" Peace of conscience is that inward quiet and tranquillity of the mind, which proceeds from a conviction that all our sins are pardoned and blotted out for the sake of Christ, and that God is truly reconciled, and in friendship with the soul—"Being justified by faith, (says the apostle,) we have peace with God through our Lord Jesus Christ." It may well be said that this peace accompanies and flows from justification, adoption, and sanctification, because "there is no peace, saith my God, to the wicked." None can have true peace of conscience who are not justified, adopted, and sanctified.

Peace of conscience flowing from justification, is experienced when the conscience, being sprinkled with the blood of Christ, is set free from all fear of the deserved wrath of God; and what a precious benefit this is, can be fully known only to those who have felt the fear, and known this blessed peace as succeeding to it. Again—Peace of conscience flows from adoption, when we have soul quiet and composure, in the firm faith that God is our friend and Father in Christ Jesus. Once more—Peace of conscience accompanies sanctification, when the blessed Spirit shines on the soul of the saint, warming it to the love of holiness, and assisting and comforting it in the performance of duty.

A chief cause why some truly and even eminently pious persons do not enjoy more peace of conscience than they actually possess, is, because they seek it more than they ought from sanctification, and less than they ought from justification. Luther has given an admirable explanation of this, in his commentary on the epistle to the Galatians. God forbid that we should make any approach to the delusion of the Antinomians, or speak a word in disparagement of sanctification. He who talks of inward peace, while he allows himself in sin, is a hypocrite. At the same time, it is an unquestionable truth, that sanctification, in the present life, is imperfect in the best; and that the more of it we have, the clearer shall we see, and the more deeply feel and bewail, the remainders of sin and depravity. This being the case, if we seek peace of conscience, only or chiefly from this source, it must of necessity be very imperfect. But the righteousness of Christ is perfect and complete, and when the soul ventures itself fully and sweetly on him, it must have the sense of pardoned sin and peace of conscience, as the consequence. And here, if I mistake not, is the real cause of that want of inward peace which many of God's dear people experience. They seek it legally—Let them indeed press earnestly after sanctification; but let them seek peace of conscience chiefly from the blood of Christ. A stated warfare against all known sin, a constant fear of offending God, and a sincere endeavour to please him, constitute the scriptural evidence of our being entitled to derive that peace of God which passeth all understanding, from the peace speaking blood of Jesus.

The third benefit mentioned in the answer, as flowing from the Christian graces we have considered is—"Joy in the Holy Ghost." Joy in the Holy Ghost (says Fisher) is that inward elevation and enlargement of soul, which flows from the lively exercise of faith, feasting on Christ in the promise. "In whom (says the apostle Peter) though now ye see him not, yet believing, ye rejoice with a joy unspeakable and full of glory." This joy receives its denomination from the Author of it, the Comforter, or Holy Ghost—"I will pray the Father, (said our Lord, in his last intercessory prayer on earth) and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." Accordingly the apostle Paul declares, that "the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." The matter or ground of this joy is, that God, in Christ, is the everlasting portion of the believing soul. This joy is described in scripture as a hidden joy, a permanent joy, and an unspeakable joy—The peculiar seasons of this joy are "the times of special manifestation after a dark night of desertion; the time of tribulation for Christ's sake; the time of God's remarkable appearance for his church; and sometimes, in and about the time of death." It is, however, not to be understood, that this holy joy is confined to such seasons; or that it may not be experienced at other times. But as there are some who talk of joys in religion amounting even to raptures, who too evidently show that all their exercises are either pretended or delusive, it is to be carefully remembered, that the genuine joy of which I have now spoken, while it does indeed enliven and enlarge the soul, does also deeply humble it, and promote the work of sanctification in it—The true joy of the believer, by its humbling, sanctifying, and quickening effects,

distinguishes itself from all the false joys of fanaticism and hypocrisy.

(*To be continued.*)

TRANSLATION OF MARCK'S MEDULLA.

(*Continued from p.* 491.)

PROOFS.

XII. This article of our faith is proved, 1st, from the passages which exhibit the righteousness of Christ, active and passive, as our own.—Jer. xxiii. 6—"And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Rom. v. 19—"By the obedience of one shall many be made righteous." 1 Cor. i. 30—"Who—is made unto us—*righteousness.*" 2 Cor. v. 21—"For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2d. From those passages, likewise, which evidently exclude a price to be given by us, or our own works. Isa. lv. i.—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come buy wine and milk without money and without price." Rom. iii. 20—28—"Therefore by the deeds of the law shall no flesh be justified in his sight.—Therefore we conclude that a man is justified by faith without the deeds of the law." Gal. ii. 16—"Knowing that a man is not justified by the works of the law—for by the works of the law shall no flesh be justified;" since all these, without distinction, are *imperfect.* Isa. lxiv. 6—"But we are all as an unclean thing, and all our righteousnesses are as filthy rags;" and *already due.* Luke xvii. 10—"We are unprofitable servants; we have done that which was our duty to do;" *and they flow from divine grace rather than from ourselves.* 2 Cor. iii. 5—"We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God," and are not at all suitable to be gloried in. 2 Cor. iv. 17—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." *They are therefore destitute of the requisites of meritorious works.* 3d. From those passages which declare the grace of God to be, not subjective, but objective. Rom. iii. 24—"Being justified freely by his grace through the redemption that is in Christ Jesus." Eph. ii. 8, 9—"For by grace are ye saved." Compare Rom. xi. 6—"And if by grace, then is it no more of works; otherwise grace is no more grace." 4th. From those texts, moreover, which teach that we are justified by *faith*, and that alone. Rom. iii. 25, 26, 28—"That he might be just, and the justifier of him that believeth in Jesus.—We conclude, therefore, that a man is justified by faith without the deeds of the law." Gal. ii. 16—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." 5th. Finally, neither the justice of God, nor the exigence and necessary humility of man, nor the suretyship and satisfaction of Christ, admits of any other cause.

OBJECTIONS OF ADVERSARIES.

XIII. Our adversaries object, 1st, that the word *justify*, signifies an internal change of the subject. Answer—It is never or rarely so used, although this internal change is, by sanctification, intimately connected with justification. 2d. That we never read of the imputation of the righteousness of Christ; indeed that it is excluded by grace. Answer—The word *imputing* is used, Rom. iv. 3, 5—"To him that worketh not, but believeth in him that justifieth the ungodly, his faith *is imputed* for righteousness;" and in other similar passages; Rom. v. 19—"By the obedience of one shall many be

made righteous;" Phil. iii. 9—"That I may be found in him, not having mine own righteousness, which is of the law, but that which is by the faith of Christ, the righteousness which is of God by faith." Nor does grace exclude the merit of Christ, since the Father himself provided, offered, and gave him to us. It is our own worthiness that grace excludes. 3d. That the imputation of the righteousness of another is repugnant to the justice of God, whose judgment is according to truth. *Answer*—By no means, for Christ was constituted Sponsor by the Father, nor did God ever declare that he found righteousness in us considered in ourselves. 4th. That this theory is calculated to divert us from all endeavours after holiness. Answer—Not from any endeavour except that of *meriting* eternal life, which is repugnant to true piety; since we are always bound to keep the law according to our ability, that we may manifest gratitude to God, and render sure our interest in the righteousness of Christ.

PAPISTS.

XIV. The Papists maintain that we are absolved from our sins, partly on account of our own, partly on account of the satisfaction of Christ; and that life is *adjudged* to us for the *merits* of our own works, either through *condignity* or by *covenant;* so that an *imperfect faith* only disposes us for justification, but faith produced by love perfects our justification. The controversy with them, therefore, is not a mere logomachy.

XV. They object, 1st. That God is said to *render* to every man *according to his works.* Rom. ii. 6. 2 Cor. v. 10, &c.—Nay, and on *account of* their works. Mat. xxv. 40—Luke, vii. 47. Answer—The former phrase only affirms that there must be a fitness of quality, and perhaps of quantity; but the latter phrase is not to be found; while the conjunctions *because, for,* &c. are to be understood in these and other passages in a reasoning and demonstrative, not in a causal sense. 2d. That mention is often made of *recompense, reward, the work of salvation,* and even of merit. Mat. vi. 4, 5—12—Phil. ii. 12—Heb. xiii. 16. Answer—That *recompense* and *reward* are to be understood not of *merit,* but of *grace,* may be gathered from Rom. iv. 4. "To him that *worketh* is the reward not reckoned of *grace,* but of *debt.*" That the working out of salvation, [Phil. ii. 12.] has respect to its actual acquisition by faith, and true piety; finally, that a word significative of *meriting* is erroneously used by the vulgate, for the Greek εὐαρεστεῖσθαι. 3d Objection. That the saints appeal to their own righteousness; Ps. vii. 8; and that God rewards them according to their righteousness; 2 Tim. iv. 8. Answer—The righteousness of the saints here mentioned refers not to their persons, but to their cause before men. Nor is the righteousness of God to be otherwise regarded, than as it manifests itself according to the word of the gospel, that is, on account of the merits of Christ. 4th Objection. Justification is attributed to works, and denied to faith. James, ii. 14, 21, 22. Answer—Works are here considered as indications, declarative of faith and justification; moreover, the apostle is here treating of a *pretended* faith, which is without works. 5th Objection. This scheme abolishes the law, and extinguishes piety as unnecessary. *A.* Paul proves the contrary. Rom. iii. 21, 23.—"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." "Do we then make void the law through faith? God forbid. Yea, we establish the law." Rom. vi. 1, 2. "What then shall we say? Shall we continue in sin, that grace

may abound? God forbid. How shall we, that are dead to sin, live any longer therein?

SOCINIANS.

XVI. The Socinians, putting out of the question the satisfaction of Christ, hold that we are justified through our own obedience to the new commandment, by the most indulgent acquittal of God, and that this is completed at death. Which notion, as it destroys the nature of faith, and the righteousness of Christ, so also it is repugnant to the holiness and truth of God, and contradicts all those passages, which exhibit us as justified in this life: Rom. v. 1, 9.—"Therefore being justified by faith—Much more then, being now justified by his blood, &c." Ps. xxxii. 1, 5.—"Blessed is he whose transgression is forgiven, whose sin is covered; and thou forgavest the iniquity of my sin."

ARMINIANS.

XVII. Arminians, taking for granted the general satisfaction of Christ for the sins of the world, suppose that works of faith and new obedience are the foundation of the life adjudged to us. But works of every sort are removed entirely out of the question, and we are never said to be justified on ACCOUNT of *faith*, but THROUGH *faith*, OF *faith*, and BY *faith*. It is objected, 1st. "That faith is a work, and is so called," John vi. 29. Answer—But it is here considered as the instrument, apprehending the righteousness of Christ. 2d. "That faith is imputed for righteousness;" Rom. iv. 3, 5. Answer—By a metonymy it is here put for its object.

LUTHERANS.

XVIII. Among the Lutherans Osiander most absurdly maintains, that we are justified by the *essential righteousness of the Son of God dwelling in us*; for the Father hath it in common with the Son, and it belongs to the nature of God. He objects, 1st, That we have need of an infinite righteousness. Answer—It is so in respect to its *value*. 2d, "That our righteousness is called the *righteousness of God*, and an *everlasting righteousness*," Rom. iii. 21—Dan. ix. 24. Answer—The former appellation is given it, on account of God's acquiescence in it; and the latter because of the eternity of its duration and value. 3d, "That Jehovah and Christ himself are called our righteousness," Jer. xxxiii. 6.—1 Cor. i. 30. Answer—Through his own most perfect obedience he is so.

EFFECTS OF JUSTIFICATION.

XIX. God announces Justification externally by the word and sacraments. 2 Sam. xii. 13—"The Lord also hath put away thy sin, thou shalt not die." Rom. viii. 1—"There is, therefore, now, no condemnation to them, who are in Christ Jesus." Mark, i. 4—"Preaching the baptism of repentance for the remission of sins." Mat. xxvi. 26. 28—"For this is my blood of the New Testament, which is shed for many for the remission of sins," &c; and by his Spirit, he also powerfully intimates the same. Rom. v. 5—"The love of God is shed abroad in our hearts, by the Holy Ghost given unto us." Rom. viii. 16. 17—"The Spirit also beareth witness with our spirit, that we are the children of God;" Hence, we have *peace;* "Therefore being justified by faith, we have *peace* with God;" and *hope;* Prov. xiv. 32—"The righteous hath *hope* in his death;" and *joy*. 1 Pet. i. 8—"In whom though now ye see him not, yet believing, ye *rejoice* with *joy* unspeakable and full of glory;" and *glorying*; Rom. v. 2, 3—"By whom also we have access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God; and not only so, but we *glory* in tribulations also."

THE ASSURANCE OF IT.

XX. Of Justification, therefore, believers have a subjective [inward] assurance, according to the testimonies adduced, and the examples of Job, David, Paul, &c.—Nay for the necessary glorifying God on account of this benefit. Papists object, 1st. That no one is conscious of perfect purity. Prov. xxii. 9—Job ix. 2, 20. Answer—Perfect internal purity, which is, indeed, the property of none, is very different from the forensick acquittal of God. Objection, 2d. Remission is dubiously connected with repentance. Dan. iv. 27—Joel, ii. 14. Answer—Repentance is always a requisite to assurance, but there may be occasional doubts, either as to the reality of the repentance, or the removal of external punishments. Objection 3d. *Fear* is every where commended. Answer—A filial fear in regard to disobedience; but this does not infer any uncertainty of the divine favour. Objection 4th. We are to pray for the remission of our sins. Answer—By this is meant a continuation of it, and the clearer evidence of it, and especially its completion.

IT IS IRREVOCABLE.

XXI. Justification is clearly *irrevocable*, Rom. viii. 30—"Whom he *justified*, them he also *glorified*," &c., since the foundations on which it rests are perpetual, and through it all sins are remitted. Papists object, 1st. "That a righteous man may turn away from his righteousness," Ez. xviii. 24. Answer—The duty of persevering in our endeavours after practical righteousness, is here taught, as a condition of the divine favour. Objection 2d. That what is taught in the parable, Mat. xviii. 35, is contrary to irrevocable justification. Answer—Only the scope of that parable is to be regarded, which is the connexion of our duty with the divine beneficence. The issue of justification therefore is certain salvation, and its solemn adjudication to be hereafter publickly and graciously made.

From the London Evangelical Magazine, for Dec. 1822.

CHRISTMAS THOUGHTS.

That season is now at hand in which the great majority of Christians throughout the world recognise the birth of the Saviour,—an event most worthy to be had in everlasting remembrance, not once in the year only, but every day in the year:—an event which will be celebrated eternally in heaven, when the incarnate God shall be seen with our bodily eyes.

Forty centuries had rolled away, between the day on which the promise of a Redeemer was first granted to our trembling parents, and the fulfilment of it, when a heavenly envoy announced the nativity of the long-expected Messiah, and "the good tidings of great joy" were proclaimed;—"To you is born, this day, in the city of David, a SAVIOUR, which is Christ the Lord."

And where shall this celestial visiter be found? Shall we repair to the royal palace? Shall we find him in a bed of state, surrounded by the dignified ecclesiastics of the Jewish church? Ah, no!—"THIS SHALL BE THE SIGN—ye shall find the babe—lying in a manger!" ye shall readily distinguish him, for no other child will be found in a situation so mean and degrading. But did this humbling commencement of his mediatorial work offend the glorious spirit who declared it? By no means; for he was instantly joined by a multitude of the angelick armies, who united in one grand hallelujah chorus, "Glory to God in the highest, and on earth peace, good will towards men." Doubtless these benevolent spirits were acquainted with the great mystery of godliness thus developed; and thus they expressed, as far as the human language they adopted could ex-

press it, the astonishing love of God in the gift of his only begotten Son: and that transcendent display of his divine perfections so exhibited, and which were to be exhibited in the whole of the Redeemer's humiliation, now commenced;—in the glorious exaltation which should succeed it, and in the complete and everlasting salvation and happiness of unnumbered myriads of redeemed men.

Well might the shepherds, as soon as they recovered from the panic which the appearance of these celestial strangers occasioned, determine to go immediately to Bethlehem, then a little village, but for ever after to be ennobled above every spot upon earth; and by ocular inspection prove the truth of this extraordinary report. They lost no time, "they came with haste," and found it all to be true; "they found Mary, and Joseph, and *the babe*,"—the heavenly, the holy, the divine babe, "lying in a manger." "Those that left their beds (says Bishop Hall) to tend their flocks, now leave their flocks to inquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than for our souls."

This extraordinary occurrence seems to have made little or no stir in Judea. The shepherds were persons of little consideration in society, and their report was little heeded. The prophetic and swan-like song of Simeon, the thanksgiving of the venerable prophetess Anna, and the devout acknowledgments of the truly pious few, who were looking and longing for redemption in Israel, made no general impression. Nor did even the visit and inquiries of the eastern magi for the new-born King of the Jews excite the regard of the supine and carnal priests. How true is it that "he was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

It affords us consolation, however, to remember, that though he was unknown on earth, it was not so in heaven. When God introduced his first-begotten into the world, he said, "Let all the angels worship him," Heb. i. 6. This command was, doubtless, obeyed. *A multitude* (how great a multitude of these we know not) did so, as we have just observed, when they sang in the hearing of the shepherds; and probably all the angelic inhabitants of the celestial world, numerous perhaps as the sand on the sea-shore, and compared with whom the whole nation of the Jews, and all the dwellers upon earth are as the dust of the balance, proclaimed aloud their joy and delight in witnessing the great work of redemption, from the creation anticipated, now actually commenced. And if these "morning stars," as Job calls them, exulted at the completion of the first creation, they would exult with far more abundant joy when the new creation commenced. The "angels desire to look into these things;" though they have no personal concern in redemption, yet they rejoice that glory in the highest degree redounds to the God of love, and that inferior and guilty creatures are raised from the depths of guilt and wo to resemble themselves.

O then, with what sentiments of admiration and gratitude should we hail the advent of the Son of God! How joyfully receive him into our world and into our hearts, exclaiming in the words provided for the purpose ages before the incarnation, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice before JEHOVAH: for he cometh to judge (govern) the earth; he shall judge (govern) the

world with righteousness, and the people with his truth." Psalm xcvi. 11—13. These highly figurative expressions are employed to signify that the advent of King Messiah is a cause of universal exultation, and the whole creation is summoned to celebrate the grand event. Bishop Horne thus comments on the words: "The heavens, with the innumerable orbs fixed in them, which, while they roll and shine, declare the glory of beatified saints; the earth, which, made fertile by celestial influence, sheweth the work of grace on the hearts of men here below; the field, which, crowned with a produce of an hundred fold, displayeth an emblem of the fruit yielded by the seed of the word in the church; the trees of the wood, lofty, verdant, and diffusive, apt representatives of holy persons, those 'trees of righteousness, the planting of Jehovah,' whose examples are eminent, fair and extensive;—all these are, by the prophet, excited to join in a chorus of thanksgiving to the Maker and Redeemer of the world."

After the entertainment and enjoyment of such views as these of the advent of Christ, it is painful to descend and turn our eyes to the conduct of the giddy and thoughtless throng, charitably called Christians, who under the pretence of honouring the Saviour's birth, indulge in an unusual excess of gaiety, carnal amusements, chambering, wantonness, and drunkenness; from such scenes the spiritual believer turns away with disgust and grief, and longs so to behold the incarnate Redeemer as to imitate him in his lowliness and loveliness; to honour him on earth by grateful obedience; and to be prepared for beholding his mediatorial glory in heaven, and so "to be for ever with the Lord." B.

From the London Forget-Me-Not for 1828.

THE SABBATH BELL.

BY MRS. CORNWALL BARRY WILSON.

Pilgrim, that hast meekly borne
All the cold world's bitter scorn,
Journeying through this vale of tears,
Till the promised land appears
Where the pure in heart shall dwell—
Thou dost bless the Sabbath Bell!

Idler, following fashion's toys,
Seeking, mid its empty joys,
Pleasure that must end in pain;
Sunshine that will turn to rain;
What does whisp'ring conscience tell,
When thou hear'st the Sabbath Bell?

Poet, dreaming o'er thy lyre,
Wasting health and youthful fire;
Wooing still the phantom fame,
For, at best, a fleeting name:
Burst the chains of Fancy's spell—
Listen!—'tis the Sabbath Bell!

Monarch, on thy regal throne;
Ruler, whom the nations own;
Captive, at thy prison grate,
Sad in heart and desolate;
Bid earth's minor cares farewell—
Hark! it is the Sabbath Bell

Statesman, toiling in the mart,
Where Ambition plays his part;
Peasant, bronzing 'neath the sun,
Till thy six days' work is done;
Ev'ry thought of bus'ness quell,
When ye hear the Sabbath Bell!

Trav'ler, thou whom gain or taste
Speedeth through earth's weary waste;
Wand'rer from thy native land,
Rest thy steed and slack thy hand,
When the seventh day's sunbeams tell,
There they wake the Sabbath Bell;

Soldier, who on battle-plain,
Soon may'st mingle with the slain;
Sailor, on the dark blue sea
As thy bark rides gallantly;
Prayer and praise become ye well,
Though ye hear no Sabbath Bell.

Mother, that with tearful eye
Stand'st to watch thy first-born die,
Bending o'er his cradle-bed,
Till the last pure breath has fled;
What to thee of hope can tell
Like the solemn Sabbath Bell?

"Mourner," thus it seems to say,
"Weeping o'er this fragile clay,
Lift from earth thy streaming eyes,
Seek thy treasure in the skies,
Where the strains of angels swell
One eternal Sabbath Bell!"

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay IX.

Of the Theory of Utility.

That utility constitutes the essence of virtue, and the foundation of moral obligation, has, under different modifications, been maintained by many writers, both in ancient and in modern times. According to Epicurus, pleasure and pain were the only ultimate objects of desire and aversion. Prudence, fortitude, temperance, justice, veracity and beneficence were not excellent in themselves, or desirable on their own account; but solely because they promote our happiness and tranquillity, the only ultimate objects of desire. Imprudence, injustice, falsehood and malevolence were not evil in themselves, or the objects of disapprobation and aversion on their own account; but solely because of their tendency to produce pain and disquietude, the great and only ultimate objects of aversion.

In modern times, the doctrine of utility has been presented in a form much better adapted to recommend itself to liberal and generous minds: General expediency, instead of individual advantage, is made the foundation, and the measure, of all that is excellent and commendable in moral conduct. Of this system, Dr. Paley, and Mr. Hume, have been, perhaps, the most distinguished patrons. "Whatever is expedient, says Dr. Paley, is *right*. It is the utility of any moral rule alone which constitutes the obligation of it.—But then, it must be expedient *on the whole*, at the long run, in all its effects collateral and remote, as well as those which are immediate and direct; as it is obvious, that in computing consequences, it makes no difference in what way, or at what distance they ensue."

The advocates of the theory of Optimism have, as it might be expected, generally adopted this system. "If virtue, remarks Dr. Dwight, brought with it no enjoyment to us, and produced no happiness to others, it would be wholly destitute of all the importance, beauty and glory with which it is now invested.—And were sin in its own proper tendency to produce, invariably, the same good, which it is the tendency of virtue to produce,—no reason is apparent to me why it would not become excellent, commendable and rewardable, in the same manner as virtue now is."

Very similar to this is the language of the ingenious but fanciful Soame Jenyns. "They who extol," says he, "the truth, beauty and harmony of virtue, exclusive of its consequences, deal but in pompous nonsense.—The production of happiness is the essence of virtue."

This system, however beautiful and plausible it may appear on a superficial view, cannot be reconciled with the facts, which it is the business of the moralist to record and to generalize. To me it appears an unquestionable fact, that the fundamental duties of piety and morality are perceived to have a character, and an excellence peculiar to themselves, and which can by no means be resolved into a sense of their utility. It is agreeable to the apprehensions of all enlightened and virtuous minds, that love to God, justice, veracity, fidelity and gratitude, are right and commendable in their own nature, separate from any consideration of their consequences. On the contrary, it is equally manifest that impiety, injustice, fraud and false-

hood, are intrinsically wrong, deserving of disapprobation and punishment, without any regard to their tendency. All men distinguish between what is right, and what is merely useful; between what is wrong, and what is merely hurtful. Nothing could be more *useful*, was the report of Aristides to the Athenians, than the project of Themistocles, which was to burn the fleet of the allies, but at the same time nothing could be more *unjust*. Whether the opinion of Aristides, concerning the utility of the plan, were correct or not, it is certain that both he, and the people of Athens, conceived that justice was one thing, and utility another. They voted unanimously, as they were bound to do, on the side of justice.

There are many facts, however, which give a resemblance of truth to this celebrated theory. The tendency of virtue to promote the welfare both of individuals and of the community; and on the other hand, the tendency of wickedness to produce misery, are obvious to every person who attentively reflects upon the established consequences of human conduct. Accordingly, those, who attempt to persuade others to the performance of their duty, especially if, from their irregular and vicious practices, it appear that they have but little regard to the distinct obligation and peculiar excellence of virtue and piety, never fail to insist on this topick. The beneficial consequences immediate and remote, to ourselves and to others, of a strict regard to the duties of morality and religion, are amply and justly recounted: and on the other hand, the numberless evils, which follow in the train of immorality and wickedness, are set forth with fervour and eloquence. In many instances these considerations are almost exclusively employed, because it is supposed any other language would have no influence upon the minds of those to whom they are addressed. But surely this will not prove that in the judgment of good men, the sole excellence of virtue and holiness consists in their utility.

The important influence of utility, in modifying our judgment respecting the beauty and propriety of different objects, has been remarked by many authors, and is indeed obvious in numberless instances. Any work of art, if happily adapted to the end for which it is intended, appears to derive from this source alone a kind of beauty which is always regarded with satisfaction and delight. On the contrary, the want of adaptation to the purpose designed is regarded as a deformity, for which, no beauty of colouring, or elegance of figure, can compensate. Part of the pleasure, which we enjoy in contemplating works of art, may arise from the indication which they furnish of the admirable skill and ingenuity of the artist; since it seems evident, that the exertions of a superior understanding are contemplated with delight, apart from a consideration of the useful purposes to which they may be applied. It cannot be questioned, however, that the appearance of utility and convenience, of the accurate adjustment of means to an end, confers a kind of beauty and propriety upon different objects, distinct from every other consideration.

There is no work of art, no machine or instrument, better adapted to accomplish the end intended, than the practice of piety and virtue is to promote our own happiness and that of others. A regard in all our conduct to the duties of morality, is the best and the only effectual means which we can employ; whether the end we have in view be our own happiness, or the happiness of those with whom we are connected. It is equally manifest that vice and iniquity are the high-

est folly; as their inevitable tendency is to produce misery both to ourselves and to others. In consequence of observing these established connexions, virtue and holiness, besides being viewed according to their own peculiar nature and excellence, are regarded as in the highest degree useful; and this bestows upon them, in our apprehensions, an additional beauty and excellence. In the same manner, wickedness is regarded not only in its proper character as intrinsically evil, but also as being in the highest degree hurtful and injurious; and this confers upon it an additional impropriety and deformity.

The beauty or deformity, reflected upon different actions from their consequences, is most likely to engage the attention of those writers, who, in the retirement of their study, indulge themselves in abstract speculations respecting the ends and the perfection of the social order; and respecting the causes which are favourable or unfavourable to them. In the view of such persons, it may be expected, the excellence or the evil of different actions will consist chiefly, if not entirely, in their tendency to promote or injure the movements of the general system. To obtain a correct decision of this question, it will be proper to form a conception as distinct as possible of particular examples of moral conduct, and to attend with accuracy to the judgment of the mind in relation to them; and especially, to examine the sentiments, which naturally and spontaneously arise in our minds, upon witnessing real instances of moral excellence or depravity. What decision does the mind give in such instances? In what manner does it proceed? Is it engaged in tracing out consequences, or in comparing and balancing them? There can be no doubt that the essential duties of piety and morality are immediately approved as right and excellent in their own nature; and that the violation of them is as immediately disapproved and condemned. We decide, promptly and confidently, that an act of obedience to the will of God is intrinsically right; and that an act of idolatrous worship or of blasphemy is intrinsically wrong; without any of the hesitation or uncertainty which a calculation of future contingencies might produce. We judge in the same manner respecting particular acts of justice or injustice, of truth or falsehood, of fidelity or treachery. Separate from any view of their consequences, they excite a sentiment of approbation or disapprobation corresponding to their peculiar and appropriate character.

It is a remark which deserves to be kept in mind, that we often ascribe to the wisdom of man what, in reality, belongs to the wisdom of God. As soon as a beneficial effect is observed to result, however remotely, from some active principle of our nature, there are not wanting persons, who profess to believe, that it was with a view to this remote effect, that our operations were originally directed. Nothing can be more illogical than this conclusion; nothing more inconsistent with fact. Some of the most astonishing works of human labour, some of the most venerable and beneficent institutions of society, had their beginning in a remote and perhaps a barbarous age, and have been brought to their present state of perfection by the united or successive operations of vast numbers, who cannot be supposed to have had a distinct conception of the final result, or to have directed their different operations with a view to it. That their exertions conspired so harmoniously for the accomplishment of the ultimate effect, must be attributed, not to the contrivance or foresight of men, but to the wisdom of God; who ordained their principles of action,

and who directed and overruled their operations for the attainment of the grand results, which He, not they, had in view.*

We may observe something analogous to this in the works of inferior creatures. A hive of bees, by following the active impulses of their nature, construct a habitation and storehouse, the different parts of which are formed and adjusted with the nicest accuracy,—according to the exactest mathematical rules; and the whole admirably fitted for convenience and utility. Yet the bees know nothing of mathematicks; nor can it be supposed that they have a distinct conception, during the different steps of their progress, of the final result of their united labours. Their numerous and diversified operations are immediately prompted, we have reason to believe, not by a regard to future convenience, or general expediency, but by a few simple principles which terminate upon objects directly before them. The various impulses, from which they act, refer not to the ultimate effect, but to the different intermediate steps which lead to it. And the admirable adjustment of the intermediate steps to the final result,—the harmonious tendency of their different operations to produce a work of so much individual and general advantage, is to be imputed rather to the wisdom of God, than to the sagacity or foresight of the bees.

The operations of men, and the remote effects to which they sometimes lead, are, in many respects, similar to the labours and works of these interesting insects. By acting from those moral principles and rules, which God has given to us for the immediate direction and regulation of our conduct, we find, in the event, that we take the most effectual way to promote our own highest welfare, as well as that of all who are connected with us. We are not, however, to conclude from this, that our conception of the fundamental principles of right and wrong is primarily suggested by a view of these remote and general consequences; nor that, in the performance of every part of our duty, we must have an immediate regard to them. They are in fact not the effects of human contrivance, but of the appointment of God; who gave to man the active principles of his nature, and the laws which he is bound to obey; and who ordained those connexions, which, upon an accurate and enlarged survey, we observe to exist between different actions and their consequences. "Among the qualities connected with the different virtues," says Mr. Stewart, "there is none more striking than their beneficial influence upon social happiness; and accordingly, moralists of all descriptions, when employed in enforcing particular duties, such as justice, veracity, temperance, and the various charities of private life, never fail to enlarge on the numerous blessings which follow in their train. The same observation may be applied to *self interest;* inasmuch, as the most effectual way of promoting it is universally acknowledged to be by a strict and habitual regard to the obligations of morality.—In consequence of this *unity of design*, which is not less conspicuous in the moral than in the natural world, it is easy for a philosopher to give a plausible explanation of all our duties from *one* principle; because the general tendency of all of them is to determine us to the

* "When, by natural principles," says Dr. Adam Smith, "we are led to advance those ends which a refined and enlightened reason would recommend to us, we are very apt to impute to that reason, as to their efficient cause, the sentiments and actions by which we advance those ends, and to imagine that to be the wisdom of man, which, in reality, is the wisdom of God. Upon a superficial view, this cause seems sufficient to produce the effects which are ascribed to it; and the system of human nature seems to be more simple and agreeable, when all its different operations are, in this manner, deduced from a single principle."

same course of life. It does not, however, follow from this, that it is from such a comprehensive survey of the consequences of human conduct, that our ideas of right and wrong are derived; or that we are entitled, in particular cases, to form rules of action to ourselves, drawn from speculative conclusions concerning the *final causes* of our moral constitution.*

The views and the actions of men, are, in general, confined within very narrow limits. Most persons are incapable of taking a comprehensive survey of the connexion of events, and of the remote consequences of human conduct. And even those of the soundest and most comprehensive understandings, often find themselves disappointed in their most confident anticipations. The adoption of the principle of expediency in practice, as the sole rule of right and wrong, would be, in effect, to unhinge the human understanding, to annihilate all moral distinctions, to destroy all uniformity of conduct, and to leave every person to act according as conjecture, prejudice, or passion, might dictate what is best upon the whole. The Author of our nature has not abandoned us to a guide so incompetent and vacillating. In accommodation to the weakness of our capacity, and the circumstances of our condition, he has instructed us, by the original principles of our moral constitution, and still more perfectly by his word, respecting the duties which we are bound to perform. He has given plain and particular information of what he requires us to do; the grand results of his providence he has reserved to himself.

The conduct of Divine Wisdom, in this respect, may be illustrated by that of an architect who intends to erect a magnificent and complicated structure, and who employs for this purpose a number of workmen in the preparation of materials, and in the construction of the several parts. He does not communicate to them the whole plan of the building; perhaps they are incapable of comprehending it; but he describes in the plainest manner the particular work which each person is required to perform.—Every individual has his distinct and precise department of labour assigned to him. During the progress of their labours the workmen would be able, by a comparison of the materials and the different parts of the work, to form a conception of the general plan of the building, approaching with greater or less nearness to the truth. The plan of the architect would be gradually developed, as the building advanced towards its completion. And when completed, it would be apparent to all that their different operations conspired, in the exactest manner, to the accomplishment and perfection of the whole. It was not, however, by a knowledge of the ultimate effect that their operations were directed, but by the particular orders which they received from their employer; and they could infer the final result only by an examination and comparison of the effects which proceeded from an exact obedience to his orders. It is likewise manifest, that the adaptation of means to the ultimate end, and the accurate adjustment of the several parts to the perfection of the whole, is to be ascribed, not to the wisdom of the workmen, but to that of the architect.

For the accomplishment of the designs of Infinite Wisdom, every man has his distinct and appropriate sphere of action assigned to him. Our Maker has marked out the line of conduct which he requires us to pursue. By an attentive and general survey of the con-

* Elements of the Philosophy of the Human Mind, vol. ii. chap. vi. sect. vi. In the section referred to, the reader will find many acute and admirable remarks, which cannot fail of giving satisfaction to all, who take an interest in the subject of this essay.

sequences of human actions we are led to perceive, that a uniform regard in all our conduct to the duties of virtue and religion, contributes in the best manner possible to the welfare and general interests of society. But will any person assert, that it is from such an enlarged survey that our conceptions of right and wrong are originally derived? Must we form a notion of general expediency, of what is advantageous or injurious upon the whole, before we can have any conception of moral duty? Does a discovery of the general utility of speaking truth, for instance, primarily suggest the conviction of its obligation? Is it not self-evident, that our knowledge of the tendency of virtue to promote the highest welfare of mankind, pre-supposes the existence and practice of virtue to a certain extent? Were this not the case, in what way could this fact be discovered? Virtue and vice, therefore, must have existed, and their consequences must have been observed, before men could possibly know that the former is uniformly beneficial, the latter uniformly hurtful upon the whole. These considerations, if I am not deceived, prove in the most satisfactory manner, that the obligation of the rules of duty cannot be resolved into their general utility.

If any of the workmen, in the case we have supposed, neglecting the instructions which they had received, should regulate their operations according to their own conceptions of what would be best in relation to the ultimate effect, in all probability their conceptions would be very erroneous: and although the wisdom of their employer might render their irregular exertions subservient to his ultimate designs, they would still be guilty of disobedience to his orders, and therefore they would be entitled to no approbation or reward from him. Those persons, who, disregarding the universal moral judgments of mankind, as well as the authoritative injunctions of Divine revelation, profess to deduce their rules of conduct from calculations of general expediency, have given the most convincing evidence of the folly and danger of preferring their own wisdom to the wisdom of God. They have furnished the most decisive proof of the dangerous consequences of this system when reduced to practice, even by men of the most acute and powerful understandings. "Of this theory of utility," says Mr. Stewart, "so strongly recommended to some by the powerful genius of Hume, and to others by the well merited popularity of Paley, the most satisfactory of all refutations is to be found in the work of Mr. Godwin. It is unnecessary to inquire how far the practical lessons he has inculcated are logically inferred from his fundamental principle; for although I apprehend much might be objected to these even on his own hypothesis, yet if such be the conclusions to which, in the judgment of so acute a reasoner, it *appeared* to lead with demonstrative evidence, nothing farther is requisite to illustrate the practical tendency of a system, which, absolving men from the obligations imposed on them, with so commanding an authority, by the moral constitution of human nature, abandons every individual to the guidance of his own narrow views concerning the complicated interests of political society." The licentious maxims of Mr. Hume, and the loose and very exceptionable morality of Dr. Paley, professedly deduced from the same fundamental principle of general expediency, may also be adduced to evince the pernicious tendency of this system; and to show the absolute necessity of a foundation far less precarious, for the great interests of religion and virtue. That some of its patrons have not proceeded to a length,

equally extravagant and dangerous, must be attributed to the restraints imposed on their calculations and deductions by the paramount authority of scripture; by the common judgments of mankind; and even by the moral judgments of their own minds. The great rules of life are so clear and commanding, that no sceptical system, no theoretical speculations, can completely disguise their nature, or cast off their authority. And although they profess to derive many of these rules from considerations of general utility, and to believe that this is the sole ground of their obligation, we have reason to think that they were originally suggested even to them by the moral constitution of man, or by information derived from Divine revelation; and therefore, that they ought to be regarded as the laws of God, to which, by his authority, all are bound to yield an implicit and unreserved obedience.

It is also of great importance to remark, that what is done solely from a regard to expediency cannot, whether our judgment of its expediency be correct or not, be considered as an act of obedience to God. He has indeed commanded us to do good to all men as far as we have opportunity; and when we are employed in promoting the welfare of our brethren, according to his will, and from a regard to his authority, we are certainly performing our duty, and are accepted of him. But if a regard to general utility be the sole motive from which our beneficent actions proceed, we are destitute of the principle of obedience,—the peculiar and essential characteristick of holiness; and, consequently, we deceive ourselves, if we expect either approbation or reward from Him whom we have not served and glorified. The conclusion then is manifest and incontrovertible. A regard to general expediency cannot be either the *rule*, or the *principle* of virtuous and holy action. Not the *rule;* for the reasons already assigned and illustrated,—that the human understanding is too limited to determine whether a particular action or course of conduct would be best upon the whole or not; and especially, that prior to our experience and observation of the consequences of different actions, nothing could have been determined respecting them. Neither can it be the *principle;* this would amount to a complete annihilation of the authority of God over the determinations and actions of his creatures. Divine revelation, although it may serve to point out with infallible accuracy the way to obtain the object we have in view, will, according to this hypothesis, have no more authority or commanding power than that which belongs to a map, by which the traveller is enabled to ascertain the nearest and the best road to the place of his destination. If it be true, as Dr. Paley asserts, that it is the utility of moral rules alone which constitutes their obligation, it seems a very great impropriety and absurdity to call them the *laws and commands* of God; since these terms are universally and necessarily understood to mean, that the rules to which they are applied derive their obligation from the *authority* of him whose laws and commands they are. For those, therefore, who acknowledge that God has given a revelation of *his will*, that he has issued *laws and commands* for the regulation of our conduct,—for them to attempt to assign any extrinsical reason or ground of their obligation, appears, to say the least, a very superfluous undertaking; but to assert that utility, or any other consideration distinct from the Divine authority, constitutes the sole ground of their obligation, amounts to nothing short of a direct contradiction.

TRANSATLANTICK RECOLLECTIONS.

No. XII.

"Forsan et hæc olim meminisse juvabit."

As my last communication referred to recollections of the Irish metropolis, I will in this give you a brief sketch of some of the publick buildings of that city, before bidding it adieu. Dublin is perhaps rarely excelled, for the contrast which it exhibits of splendour and poverty. The most superb and costly mansions are to be seen, within a few minutes walk of the most miserable and dilapidated hovels. There you will meet mendicant after mendicant, both Sunday and Saturday, evading the law against mendicity, by carrying a few trifles which they press you to buy, with a voice and a look so full of importunity and so indicative of want, that it is hard to say them nay. And perhaps, while you are causing a poor man's face to lighten up by the poor and paltry douceur of a single cent, another man of similar lineaments, and of the same primeval parentage, drives past in a ducal carriage, drawn by four or six splendid horses, and attended by a number of servants, whose external appearance would bespeak them of almost equal rank with their master—did they not wear around their hats, the band and badge of menial subserviency. And yet this man and the beggar are brothers!—Yes, and though so very distinct and distant now, yet in a few days, when the "silver chord" is loosed, and the "wheel" of life has ceased its motion, they may occupy, perchance, a reverted state in relation to each other, in that distant land where "the poor and rich meet together."

The publick buildings of Dublin are, in many respects, unequalled by those of any other city in the world. At the time to which these recollections refer, its post office had no equal in any country. It is indeed a most noble pile, and stands in one of the finest streets that any city ever boasted of—erected, it is said, at an expense of about 400,000 dollars. The front is decorated with six large Corinthian pillars, supporting a grand and an extensive portico; while in the rear, there is a large and spacious court, inclosed with massive gates, into which the stages drive and receive the mail. Neither is the bank in all respects equalled, in any other country. It is built of Portland stone, handsomely cut and smoothed: its desks, and doors, and offices, are all mahogany, and some of its apartments, equal to those in the most costly palaces; but alas! its elegance gives nothing but a more acute sensation of pain to the patriot heart, that visits its elegant and capacious interior. When poor Ireland was a kingdom, this was its parliament house; now that Ireland is a province, this is its banking house! Here it was, that her patriotic and gifted sons, spoke so winningly of liberty, that all but tyrants fell in love with the smiling goddess. So meek and mild did they picture her, and so just and decided withal, that Erin for a time rallied around her, and would have fought and bled in her defence and for the love they bore her; had not corruption, with its deluding influence, come among them, from its regal residence in a sister kingdom. When I entered that apartment, which was once the Irish house of commons, my blood began to mend its usual course through my veins, as the thoughts of other days came rushing fast upon me. Here, thought I, perhaps on the very board which my feet now occupy, stood Curran and Grattan, on that memorable night when dressed in their scarlet uniforms, as officers in the celebrated Irish volunteers, they made their appearance on behalf of a subject intimately identified with their country's liberty. It is well known to those conversant with Irish history, that the "volunteers," commanded by the patriotic earl of Charlemont, and

officered by men like Robert Emmet, became a terror, and consequently objects of great aversion, to the government. Under these feelings, means were taken to disband them; for which purpose, they were collected in the capital of the nation. It was a time of great and feverish interest, through the whole country. At a meeting of the officers it was resolved, that a bill, vitally connected with the prosperity of Ireland, should, that very night, be brought before the house. After much warm debate, the fortune of this bill was confided to the two representatives, Curran and Grattan, with a secret understanding, that they would not lay down their swords until it passed the house. Heated with these inflammatory speeches, filled with love to their country, and maddened at the sight of her wrongs, and no doubt a little warmed by the juice of the grape, they left the hotel for the house of representatives. It was night—When they entered, a momentary suspension of business had caused a dead silence—their military appearance, together with a number of other officers in regimental costume, who entered at the same time as spectators, caused a sort of dread, as if the days of Cromwell had come again. Taking advantage of this silence and sensation, one of them, without sitting down, marched up the middle of the room, and saluting the speaker, moved the resolution committed to him, in a speech which for fervid daring and patriotic eloquence, it is said, was perhaps never as nearly equalled as by his colleague, who arose and seconded the resolution. It was remarked that their scarlet uniform was in good keeping with the burning, fiery eloquence of their feelings, and language, and looks. The house was electrified—their adherents were animated and raised to a pitch of enthusiasm, almost equal to that of the two enchanters, who wrought the mighty spell. The court party were confused, and taken aback so violently and unexpectedly, that the bill passed a first time that night, by an overwhelming majority! And here, thought I, here stood those two mighty rebukers of regal tyranny; and I felt a sort of mysterious dread, as I thought upon those days when the darkness of this country's political horizon was terribly, but only momentarily, lighted up by the bright gleams of such forked lightning, as that night flashed from this room upon the nation. I looked around, as if these men were yet beside me; but the fond rapturous delusion soon passed away, and unwelcome reality took possession of me; and with it a sense of loneliness came upon me, and as the gifted laureate of those very men has so sweetly sung,

"I felt like one who treads alone,
Some banquet hall neglected;
Whose lights are fled, whose music's dead,
And all but he deserted."

The museum is another of the boasts of this vice-regal city, and affords a rich repast either to the man of science, or the mere lounger who seeks only for present gratification. Its cabinet of minerals, its collection of natural history, its coins, and medals, &c. &c. are valuable and extensive; but what calls and rivets the attention of every visiter, whether scientifick or otherwise, is the celebrated skeleton of an ossified man. It is said to be the only instance of entire ossification ever known. Its history is brief, and I believe generally known. It is the skeleton of a young man named Clark, who was of a large frame, and of a strong healthy constitution. Falling asleep in the open air, during a state of perspiration, he caught a severe cold, at which time, it is supposed, ossification commenced, and continued to progress for years by slow degrees; until finally he was all bone, except the skin, eyes, and entrails. For a length of time before death, his joints grew together, so that he

could not move; and thus did death, in this visible and terrifick form, creep over him by slow degrees; until at length his sight departed, his tongue became stiff and useless, his teeth grew together into one solid mass of bone, so that to prolong his miserable existence an aperture had to be broken, through which to pour nutriment. This extraordinary work of the mighty God is indeed an eloquent teacher, though its eyes are sightless, and its tongue is mute. Oh! it is a powerful rebuker of the pride and vanity and thoughtlessness of the human heart; and impresses deeply on the spectator that emphatic language, "Oh that they were wise, that they understood this, that they would consider their latter end."

"Whence came I? memory cannot say:
What am I? knowledge will not show:
Bound whither? ah! away, away,
Far as eternity can go—
Thy love to win, thy wrath to flee,
O God thyself my helper be."

How such a spectacle mocks our fancied greatness. I know there are a concurrence of adventitious circumstances, which sometimes make us think ourselves important. The conqueror coming fresh and flushed from achieving some valiant victory, feels, and for a moment appears, a great man:—at a distance, the throne and the diadem sparkle so captivatingly, that we imagine its possessor more than mere mortality; and science speaks so winningly of its votaries, and surrounds them with such a glare of learned light, that the young heart beats high, and bounds lightly forward to bask in its rays; yet, while we are hoping, and striving, and wondering, the bright vision passes by, and the envied great one, becomes deaf to our praises, and blind to all earthly charms, and leaves us for the lonely residence of the grave. And now, see the brow that was decorated with the diadem of royalty, or crowned with the laurel of victory, or wreathed with the green bays of science!

"Look on its broken arch, its ruined wall,
Its chambers desolate, and portals foul.
Yet this was once ambition's airy hall,
The dome of thought, the palace of the soul.
Behold, through each lac-lustre eyeless hole,
The gay recess of wisdom and of wit,
And passion's host, that never brooked control:
Can all, saint, sage, or sophist, ever writ,
People this lonely tower; this tenement refit."

MEMOIR AND REMAINS OF MR. JOSEPH TRIMBLE.

To the Editor of the Christian Advocate.

Sir,—Some of the remains of a friend, whom *I* at least may prize, have recently and unexpectedly been entrusted to my care. They were never designed for publication, and are, on that account, the less finished; but perhaps not the less calculated to be practically useful. In order that the extracts from papers which he has left, may be read with the greater interest, permit me, in the present number of the Advocate, to prefix a brief memoir of the author. K.

JOSEPH TRIMBLE was a native of Pennsylvania, and of the county of Cumberland.—He was born on the 4th of December, 1795. "The unfeigned faith" which I am persuaded dwelt in him, was previously exemplified in both his parents. He enjoyed the inestimable privilege of "knowing, from a child, the Holy Scriptures, which proved able to make him wise unto salvation." His deportment in early life was more than ordinarily irreproachable before men; although, according to his after spiritual judgment, his "childhood and youth were vanity."

He was awakened to a sense of his danger, in the commencement of his 18th year. It was, at this time, his turn on the Sabbath to re-

main at home, for the purpose of guarding the house. It is difficult for those who have been piously educated, either to sport on the Sabbath, or to profane it in sleep or idleness. In order to spend the day according to the dictates of his conscience, he took up Doddridge's "*Rise and Progress of Religion in the Soul;*" and opened, undesignedly, on the address to the unawakened. He was convicted instantly of his danger, and of the necessity of crying to God for mercy. At the barn was his place of concealment; and, while on his way thither, the thought was presented to his mind, that he had neglected prayer, and that it was both impossible and improper for him now to attempt it. He immediately returned to the house, took the book again, and unintentionably alighted on the same passage, and perused it again. On leaving the house a second time, and arriving at the spot where the temptation had beset him before, he was tempted anew in the same way, and instantly returned as before. He opened the book, and without designing it, the same passage presented itself, which he now perused the third time. His fears and feelings were, at this time, powerfully wrought on, and he was constrained to cry earnestly for mercy.—Reader! Have *you* ever perused Doddridge's Rise and Progress, or been truly awakened to see your sin and danger!—I was aware that he highly prized this treatise, and regarded it as instrumental in his conviction and conversion; but was ignorant, till informed a few weeks ago by his brother, of the peculiar circumstances just related. Few men were less friendly than he to what savours of the marvellous; and this I presume will account for his silence to me, as to the particulars here stated.

His distress for some days and nights was very great; but he who had stricken and wounded, knew how, and was not forgetful to heal him. "The exceeding great and precious promises," disclosing the freeness and fulness of Redeeming mercy, produced in him that "peace, which the world can neither give nor take away."

His academical studies were prosecuted at Hopewell Academy, where the writer first knew him as a *man*, though not then prepared to appreciate him as a *Christian*. In the fall of 1817, he became a student of Jefferson College, where he spent two years. On this period of his life, he always looked back with delight and thankfulness. The advantages of Christian intercourse which he here enjoyed, and to which hitherto he had been in a great measure a stranger, were instrumental in maturing his Christian character; and his fellow students can testify to his untiring diligence, in every good word and work.

After he had been graduated, one year was spent in teaching, at Newtown, in the state of Pennsylvania, whence testimonials, not a few, could be obtained of his official and private worth. He subsequently spent two years and a half at the Theological Seminary, at Princeton, where his course was only marked by an increase of enlightened piety. He was then licensed by the Presbytery of Carlisle, and proceeded immediately to the state of Indiana. He finally accepted a call from the congregation at Madison, in that state; and, on the 11th of August, 1824, the day appointed for his ordination and installation, and after the Presbytery had actually convened, "he fell asleep."

His disease was a dysentery, induced, as was supposed, by his severe labours during the heat of summer. His departure was of that sort which *is* a victory, rather than *appears* to be one. A repining expression never escaped him; nor, as I was informed by the lady in whose house he died, was he heard

to utter a groan, during his whole painful sickness. He had not those ecstasies sometimes experienced; although he had *a full assurance* of a saving interest in Christ; accompanied, however, by a deep sense of his utter unworthiness and vileness. He was at all times placid, perfectly resigned, and "desirous rather to be absent from the body, and present with the Lord."

The resolutions which follow were penned by him, it is believed, while at Princeton. I am the rather desirous to make the reader acquainted with them, as some of them illustrate the traits of character, which will be more distinctly delineated afterwards.

Resolutions.

"1. To be wholly devoted to God, in heart and in life.

2. To spend every proper moment in divine meditation.

3. To engage, at least three times a day, in secret prayer.

4. To be much in honest deep self-examination.

5. To keep calmness and patience of spirit, under all trials.

6. To say no harm of any person."—I was his room-mate for six months, and on terms of great intimacy with him for four years; and, I am certain, that I never heard him speak needlessly to the injury of any one: nor do I recollect, indeed, to have ever heard him speak at all discreditably of any one; though in many cases he was silent, where he could not conscientiously speak in their favour.

"7. To watch against all unguarded and improper expressions, at all times.

8. To cultivate and exercise courtesy and benevolence, towards all men.

9. To be slow in expressing my sentiments, and to pay great respect to the opinions of others.

10. To watch every opportunity of saying or doing something good.

11. To keep a constant watch over the frame of my heart.

12. To abound in ejaculatory prayer.

13. To rise early, and to avoid every thing like sloth.

14. To observe constant temperance, in the use of meat and drink.

15. To remember always that I am a steward; and to lay out my possessions, so as shall most glorify God and benefit man.

16. To use, with the utmost reverence, any of the names of the Blessed Trinity.

17. To meditate often upon the consequences, and endeavour to rise superior to the fears, of death.

18. To die daily to the world; taking deeper views of its vanity; and to be contented with food and raiment, trusting in God who apportions to all.

19. To look more frequently and prayerfully at the ministerial office, and the necessary qualifications for it—endeavouring to attain a settled hope, that I am called of God, as was Aaron.

20. To exhort, and pray, and converse, as if expecting immediately to render up my account; and to obtain constant communion with God.

21. To read the sacred Scriptures more frequently, and with more prayer for Divine teaching.

22. To labour unceasingly to attain to a cheerful willingness to take any place, or perform any work in the vineyard, which the Lord may appoint."

In exhibiting the character of Mr. Tremble for edification, I have this great *practical* advantage—He was possessed of no extraordinary qualities; and to equal him in all respects, we need but to imbibe his spirit, and to draw as freely as he did from the wells of salvation.

His *personal appearance* was by no means prepossessing: His frame was of the rougher mould, and his gait and address were awkward. This was the only matter for derision against him, that scoffers at college could find. He was sensible of his deficiencies in this

respect, and desirous to remedy them; and to a certain extent he succeeded. These defects are mentioned, that none may despair of eminent usefulness, because of some want of recommendations of this sort, under which they may labour.

His *talents* were by no means brilliant. He never eminently excelled as a scholar in any thing, though respectable in every thing. His judgment was sound, and his memory retentive; nor was he ambitious of any talent or culture, that might not minister to usefulness. He made no pretension to pre-eminent abilities; although he appreciated them in others, and thanked God for them, when they were evidently controlled and guided by the love of Christ.

Mr. Trimble was a *student*. He was, as has been said, a respectable scholar: He prized useful knowledge of whatever sort, was regular and persevering in its acquisition, and arrived at no inconsiderable attainments, before he commenced the duties of the gospel ministry. He pursued a regular and thorough course of study; and though ardently desirous of the salvation of souls, he did not run till he was sent, and accounted qualified. He was not indeed so intensely studious as some; nor would this have comported with the spirit which he maintained, or with the active duties in which he engaged.

He was remarkable for *honesty*. It may be supposed that I do not use this term in its loose acceptation, as merely opposed to roguery. There are a thousand nameless occurrences, where a tender conscience will find scope for the exercise of honesty, which are usually overlooked or disregarded.—To give a sample: He was in indigent circumstances; and at the expiration of his courses, both at college and at the Theological Seminary, he was inevitably involved in debt. But at no time did he incur more debt than could be liquidated, in case of his decease, by the sale of his furniture and books. In his subscriptions to formularies, he had no *mental reservations*. When he joined an institution, he needed something more than an "apology," to hinder him from the discharge of any of its duties. He scrupulously acted agreeably to his engagements, when, as a student at Princeton, he promised "conscientiously, vigilantly, and faithfully, to observe all the rules and regulations specified in the plan for its instruction and government, so far as the same related to the students."

He was *evangelical*,—a firm supporter of experimental and practical godliness. The system of doctrines to which he adhered was that of the Reformation, commonly denominated Calvinism. He was a sincere adherent to the Confession of Faith, and attached (though not in a bigoted manner) to the Presbyterian form of church government. He was sincerely grieved at the lax notions prevalent, in regard to original sin, and the fundamental doctrine of a vicarious atonement. And he had no fondness for that sort of doctrinal preaching, in which the life and power of godliness is not to be found.

He was noted for *diligence*. To his diligence in study I have already adverted: But he was covetous of knowledge, only so far as it might qualify him for usefulness. He wasted no precious time. His vacations, while at college, were usually spent in distributing the scriptures, on behalf of the Bible Society of Jefferson College. During his course at Princeton, he was under the necessity of teaching about two hours daily; and yet, in addition to his regular studies, which he never intermitted, he attended more religious meetings, and did more in the way of religious visitation, and was instru-

mental of spiritual good to more persons, than any other individual belonging to the institution. While a missionary in the state of Indiana, his custom was, to visit every family within his reach. Madison is a town of about 1200 inhabitants. He here instituted a Sabbath school, and in order that it might be commenced with some spirit, he visited every family, during the previous week, and opened the school with 200 scholars.

He was a *useful* man; a burning and a shining light; and many rejoiced in his light. The Divine blessing, in a remarkable manner, accompanied his labours, both publick and private. Not a few were called into the kingdom through his instrumentality, even before he entered on the ministry. His preaching was "in demonstration of the spirit and with power." The *matter* of his preaching will speak for itself in the extracts we shall give from his manuscripts; the *manner* was such as to convince every hearer that he was a true man of God. Wherever the writer of this Memoir travelled in the state of Indiana, he found seals of his brother's ministry; and *himself* is one of those, in this respect, who must rise up and call him blessed. Whatever the writer of this Memoir possesses of "hope towards God, through Jesus Christ our Lord," is attributable, under God, to the fidelity of Joseph Trimble; nor is he ashamed to thank the Father of all mercies, for those intercessory prayers of this humble, excellent man, of which he knows he was the subject.

Reader! Such was this man of God. "He being dead, yet speaketh!" Though his body "has returned to the dust, and his spirit has ascended to God who gave it," he is about to address us, in what he has left behind him, from that eternal world, in view of which he spoke and acted.

[The extracts alluded to, will be introduced in the next number of the Christian Advocate. *Edit.*]

HUMBLE MERIT REWARDED.

For some time past a fund has been provided in Paris, connected with the National Institute, for the reward of exemplary conduct in the humbler walks of life. In a discourse before the Academy by M. Picard, he gave the following interesting narrative. We extract it from the National Gazette of Nov. 24th.

"Miss Henrietta Garden, born at Paris, and residing in the *rue de la Verrerie*, was but eight years of age when she lost her mother. Her father confided her to the care of three ladies, old friends of Madame Garden, who were capable of giving her but a very common education; from them she learned to sow and take care of a household.

"At the age of fourteen she returned to her father, who gave her the direction of the domestick concerns. Happy in anticipating even his slightest wishes, she determined to pass her days with him; and so pleasing to her was this prospect, that she refused several offers of marriage. On a sudden her father declared to her his intention of forming a second matrimonial engagement; upon which, although it surprised her, she suffered no remark to pass her lips; she even smiled at seeing him flatter himself with the idea of happiness. The marriage was concluded, and Miss Garden had the grief of not being permitted to follow her father to his new wife's residence.

"She was then aged twenty years, and was obliged to take lodgings in a small chamber. In order to obtain a subsistence, she was constrained to sew linen; but even then her utmost exertions could not procure more than twenty sous a day. Her only happiness consisted in visiting her father, but it was easy to see that her presence was not at all agreeable to his wife. The simplicity of her manners, the poverty of her dress, contrasted strongly with the air of elegance which pervaded the house. She supported without complaint the slights of her step mother, and never ceased to testify the liveliest tenderness for her father, and for a young child, his son, by this second marriage.

"Soon, she was prohibited from paying any more visits to her father, except at those periods of the year which are consecrated to filial piety; and even then

she was permitted to appear only at the hours when the family were alone, entering by a private stair-way reserved for the servants. If her father was sick, she obtained with great difficulty the favour of placing herself beside his bed, but under the condition of not naming herself before strangers, and of causing herself to appear even to the eyes of the physician but a simple hired nurse.

"Thirty years elapsed from the time of Mr. Garden's second nuptials. Nearly the whole of that period, he resided in the country, and his daughter, after he removed thither, was ignorant of even the place of his residence, when one day he presented himself before her, told her that his affairs obliged him to take up his residence for a short time in Paris, that he had resolved to remain during his stay in the city in her humble asylum. Mr. Garden had lost his fortune; discord had separated him from his family; he had but a single friend in the world; *that was his daughter.* She received him with transport, and eagerly yielded up to him her only bed. Mr. Garden, from that moment till his death, which happened two years afterwards, spoke no more of returning home. Never did his daughter ask him the slightest question concerning the motives which had estranged him from his wife and his son. She was suffering under a painful malady, but she exerted her strength so far as to serve and take care of him.

"The mornings she employed in mending the clothes of her father, in washing his linen, in preparing his repasts. The persons with whom she worked had consented to her beginning her labour at mid-day, but in order to regain the time lost, she remained at it until eleven o'clock in the evening. Her little salary could not suffice for the maintenance of two persons, and her pious delicacy caused her to conceal from her father a part of her necessities. She saw herself obliged to profit by the good will of some benevolent neighbours, and contract debts with them, which, augmented by the last sickness of her father, amounted, at his death, to the sum of five hundred francs. How enormous was this sum for a poor girl who had to depend on her labour for subsistence! Her father expired in her arms.

"Filial piety is a duty; but are there not circumstances which give a character of eminent virtue to an action in itself obligatory? besides, Miss Garden has other titles.

"During the time she was living alone, before she had the happiness to receive her father, she had shared her home with Sophia Vailly, her friend, and like herself poor and without assistance. After a lapse of eight years, Miss Vailly was attacked by a malady of the breast which lasted for two years. Henrietta, although an invalid herself, passed her nights in watching by the bedside of her friend, and her days in labouring with ardour, in order to procure for the poor patient the necessities which her situation required, and even in some degree those delicacies which she fancied.

"An old man, a relation of Miss Vailly, succeeded her in the affections of Miss Garden; she received him in his turn, maintained him by her toil, and assisted him in his dying moments.

"Since the death of her father, she shares her scanty means with a poor septuagenarian widow, Madame Brossette. Nothing is more touching than the harmony which reigns between these two persons; nevertheless, at the time of receiving Madame Brossette, Henrietta was already harassed by the idea of her debt of five hundred francs; but how could she shut her door and her heart against the unfortunate Madame Brossette? Thus she drudges with all her strength; she imposes many privations upon herself, without inflicting them upon her companion, in order to pay her debt; and her most ardent wish is not to die before she has attained that object.

"She is entirely a stranger to the design formed by charitable persons, to make her a candidate for the prize of virtue. If she had been consulted, she would never have permitted her good conduct towards her father to be published to the world. The Academy has decreed her a prize of *three thousand francs.*"

Review.

The importance of the subject of the following review to the friends of vital piety, has determined us to insert it in our pages. It is extracted from the Albany Christian Register. Although a long review for a single sermon, we still hope it will receive a careful and candid perusal. The friends of genuine revivals of religion are justly filled with

apprehensions, that the displays of Divine grace and mercy which are witnessed in various parts of our country, will be marred, as they have heretofore been, by the subtilty of the great adversary of souls, and the passions, delusions, and errors, of those who profess to be their most ardent advocates.

We shall take the present opportunity to state shortly, but distinctly and frankly, our views of this whole subject—the rather because we know that our sentiments in regard to revivals of religion have been misrepresented.

It appears to us that there are three ways, not entirely distinct, and yet sufficiently so to render it proper to mention them separately, in which the Spirit of grace, the efficient agent in the conversion of every sinner, gives a saving efficacy to revealed truth. The first of these is, by mingling his holy influence, gently and yet powerfully, with the natural effects of a careful religious education. We call these effects *natural*, simply because the means used are in themselves well adapted or calculated to produce the effects in view; not because the means, if left to their separate influence, would ever be followed by such effects on the depraved human heart. But when the children of pious parents have been devoted to God in baptism, and from the first openings of their intellectual and moral powers have been carefully, tenderly, prudently, prayerfully and perseveringly brought under the influence of sacred truth and Christian discipline, the result is often seen to be *a sound conversion*—sometimes, and not unfrequently, at a very early age, and generally before these subjects of renewing grace are far advanced in life. These conversions usually take place without any great convulsion of the soul. Sometimes the change wrought is so silent and seemingly gradual, that its date cannot be accurately ascertained, either by its subjects, or by their friends. Yet from conversions of this kind, some of the brightest examples of unquestionable Christian piety that have ever adorned the church, both as ministers of the gospel and private professors of religion, have indubitably been produced. We think there is good reason to believe, from what we find in one of Paul's epistles to Timothy, that the conversion of the latter was of the kind here described. And if Christian parents were more faithful to the vows they take on themselves in the baptism of their children; if they were not negligent, or remiss, or indiscreet, in the religious education of their offspring; if they were more like what Timothy's mother Lois and grandmother Eunice appear to have been, we have not a doubt that they would witness the early and eminent piety of their descendants, tenfold more frequently than they do. Baxter went so far as to say, that if Christian parents would perform their whole duty to their children, the preaching of the gospel would not, in his judgment, be the ordinary method of converting sinners—meaning that private parental instruction, admonition and example, would more frequently be savingly blest, than publick discourses. We are not prepared to adopt this opinion, and think that the preaching of the gospel which, even at an early age, is heard by the children of pious parents, is often among the means which are blest for their conversion. But in our last number we solicited the attention of our readers to part of a discourse, lately published by the excellent and eloquent Mr. Jay of England, because he shows that it was from youth who became pious under the parental fidelity now in view, that the ripest Christians, and the most eminent and useful ministers of the gospel, in the best age of the English dissenting church, were formed. We most cordially adopt

the sentiments of Mr. Jay, and say in his words, that "we reckon, and not without much observation, that the best members and the best ministers of our churches—they who in their conduct and in their preaching most *adorn* the doctrine of God our Saviour in all things, are those who are brought from pious families."

It is undeniable however, that from whatever cause, or from whatever combination of causes, it comes to pass, the fact is so, that a large proportion, too often a large majority, of the children of professing Christians, arrive at mature age without any indications of vital piety—any indications of having passed from death to life, by the renovating power of the Holy Ghost. Some of them may be even profligate, and although many of them may be amiable in temper and deportment, so that they resemble the young man who came kneeling to our Lord in the days of his flesh, yet they resemble him in this also, that some worldly object is supreme in their affections, and keeps the throne of their hearts from their God and Saviour. Of these, numbers are brought to solemn consideration, and become the hopeful subjects of sanctifying grace, under the administration of gospel ordinances, at different periods of younger life; not in clusters, but now one and then another; at some times and in some congregations in a greater number, and at other times in a less; so that in this way the places of communicating members made vacant by death, are perhaps supplied, and in some instances much more than supplied, by those who are added to the church in this gradual manner. But we believe that beside this, there are special seasons of the outpouring of the Holy Spirit, on congregations where the gospel had been long and faithfully preached, with only the partial success to which we have adverted—seasons which may with emphatic propriety be called "days of God's power," in which many are made his "willing people"—converts are multiplied like "drops of the morning dew," and a large and blessed ingathering of souls to the fold of the Redeemer is witnessed. Such seasons as those to which we here refer, were not unfrequently seen in former days of the Scottish church, some of which are mentioned in Gillies' collections; and, blessed be God, they have also been frequently seen in our own country. As the case before us supposes, these revivals take place in congregations or places where the people have been well indoctrinated; and hence they are generally free from all noise or extravagance. We witnessed, more than thirty years ago, the state of a well instructed congregation, in which there was a most happy and general revival of religion of this description—A neighbouring clergyman, only nine miles distant, informed us, that it had been so silently conducted, that he did not know of its existence, till he went to attend the funeral of the pastor of this favoured people, who died in the midst of this harvest of souls, which he had been the happy instrument of gathering for the granary of heaven.—This then we reckon the second way, in which the kingdom of Christ is enlarged or extended.

The third way is, by the success of missionaries, itinerant preachers, and the occasional services of zealous and devoted ministers of the gospel, in places beyond the bounds of their own charges. Of the extension of the gospel in heathen lands, by missionary operations, it is unnecessary to speak—It is the happiness of the age in which we live, that no well informed friend of religion can be ignorant, that at no time since the days of the apostles, the success of evangelical missions to the heathen has, to say the least, been greater than in our own. Nor

do we hesitate to give it as our decisive opinion, that itinerant preaching has also been most eminently blessed. We concur in the sentiments which we find expressed in some of the best religious journals in England, that a revolution in favour of evangelical piety was commenced in that country, in the time of Wesley and Whitefield, and chiefly by their instrumentality, the happy effects of which have continued and increased to the present time. That the latter of these eminent men was principally instrumental in awakening an attention to religion, of a most extraordinary kind and most extensive in its range, in our own country, is known to all who are acquainted with our religious history for a century past; and it is our belief, that the beneficial influence of that excitement is felt—far more felt than recognised—at the present hour. In later periods, and more especially within the last thirty years, domestick, as well as foreign missions, have been extensively employed; and these, with the occasional or temporary services of settled ministers, have been the means of multiplying converts, and enlarging the boundaries of Zion, particularly in our own land, in a manner and degree truly wonderful. But in revivals which take place under this last kind of instrumentality, great irregularities too often occur; and that they do occur, is so far from being a cause of reasonable surprise, that, as we believe, we might well be astonished if it were otherwise. The people who are awakened to a sense of their spiritual danger are, in general, very imperfectly instructed in the great doctrines and principles of our holy religion; many are ignorant in the extreme, and but few have had the advantage of a regular religious education. When therefore they become alarmed, under a deep conviction of their sinful and dangerous state, it is no wonder if they are prone to many extravagances; and when they are brought to entertain a hope that they have escaped from the fearful situation in which they have recently seen themselves, they are still almost as much inclined to extremes as they were before—extremes of an opposite kind, but of most dangerous tendency—extremes of enthusiasm, and the indulgence of visionary notions of every description.

These extravagances are the reproach of revivals. They not only open the mouths of scoffers against all serious piety, but they deeply grieve, and sometimes even discourage, the truly godly—leading them to question whether revivals of religion of this character, are not really productive of more evil than good. It is known thatthere are many serious and devout people in our land, who are as favourable as any others to the progress of religion, and the extension of vital piety, in the two ways that have been previously mentioned, yet are not favourable, but some of them at least decisively opposed, to the propagation of religion in the third way, which we are now considering. In this we think they err, and are conscientiously constrained to differ from them. We should most sincerely rejoice if means existed for bringing, at once, the whole of our country, and even the world at large, under the influence of regular religious instruction, and the administration of all gospel ordinances. But this is manifestly out of the question. If thousands and millions of immortal souls, now in a state of probation for eternity, are not saved without a religious education and the advantages of stated ordinances, they must indubitably perish for ever. Indeed, we think it obvious, that the gospel never can be generally, or at any rate rapidly extended, but by the conversion of multitudes who have grown up in utter ignorance of its soul-saving truths. The question, however, is radically this—Are the awaken-

ings we consider, and which are too often attended with many undesirable and some disgraceful circumstances, produced by the influence of the Holy Spirit? or are they to be attributed entirely to Satanic agency, or to human error, or to both united? That there are appearances of religion which are altogether unsound and false, we do not doubt. Satan we know is sometimes "transformed into an angel of light—and his ministers are transformed as the ministers of righteousness." But we are not permitted to believe that Satan "is divided against himself," or ever endeavours to subvert his own kingdom; and therefore we cannot think that he and his agents are concerned in producing these revivals (although they doubtless are concerned in endeavouring to pervert them), because, after all the confusion that is seen in some—for it is not seen in all—of them, they usually are productive of a very considerable number of eminent and steadfast Christians—This we think is undeniable:* We find, moreover, that there was a gross abuse of the gifts of the Holy Spirit, even of the miraculous kind, in the primitive church (see 1 Cor. xiv.) and that the apostle Paul gave particular directions for its correction and prevention. So that the abuse of these gifts is not to be used as an argument that they are not genuine—If such an argument may be used, it will operate against all the most precious gifts of God, both in providence and grace, for they all may be, and constantly are, abused.

But the irregularities and errors which too often accompany revivals of religion, do certainly afford a most powerful reason why all who really love the cause of God and the souls of men, should use all the means and efforts in their power, to prevent their occurrence if possible, and to arrest their progress as soon as they appear. To this we are urged by the most interesting and imperative considerations—by a regard to the salvation of souls, that may be deluded to eternal death by fundamental errors, in regard to the doctrines of religion and the safety of their own state; by a desire for the progress and spread of revivals, for nothing terminates them so speedily, and hinders their extension so much, as the disorders and delusions that attend them; by a desire to silence the tongues, and prevent the mischief of those who are ready to take advantage of every thing that may hinder the prevalence of vital godliness; and by a regard to the comfort of those who love the Saviour and his blessed cause, and who are often grieved out of measure, at beholding or hearing of the abuses we consider.

In regard to the means for avoiding or arresting the errors and evils we have been considering, we believe that it is of the first importance that the preachers of the gospel, under whom revivals commence, should be men well informed, and well established in religion themselves; and at the same time, men who possess a good degree both of prudence and firmness. We have been credibly assured that the excesses which, about five-and-twenty years ago, spread over a large portion of the state of Kentucky and the parts adjacent, might probably have been stopped and corrected

* To all who wish to see this subject ably, faithfully, candidly, and fully discussed, we recommend the perusal of what has been written on it by Presidents Edwards and Dickinson—The work of the latter, which we think inferior to nothing of the kind we have ever seen, is entitled "A Display of God's Special Grace, in a familiar Dialogue between a Minister and a Gentleman of his Congregation, about the work of God in the conviction and conversion of Sinners, so remarkably of late begun and going on in these American parts." This dialogue was first published, we believe, in 1742, and republished in 1743, with the recommendation of some of the most distinguished men of that period, both in the Presbyterian and Congregational churches.—We believe that the work has since been republished in Philadelphia.

without much difficulty, when they first made their appearance. But the ministers of the gospel, although pious men, were not well furnished for their work. They were afraid to counteract these abuses, under an apprehension of resisting the Holy Spirit. They therefore permitted, or rather encouraged them, till they were beyond all restraint; and then had their eyes opened to mourn over the evils which they had not resisted at the outset—A prudent and tender, but a firm and determined opposition, to *whatever is contrary to evangelical truth and plain gospel order*, should be made by all the ministers of the gospel at such a time. Hence we were glad to see the "Pastoral Letter of the Ministers of the Oneida Association," and without delay we inserted it in our miscellany for June and July last. But it is of the very first importance to counteract effectually all attempts, whether in oral speech or by writing, to justify the abuses we complain of *on principle;* that they may not be perpetuated and extended. Now, such an attempt, we verily think, has been made by the preacher and publisher of the sermon which is reviewed in the subsequent article. We saw and attentively perused this sermon, shortly after its publication; and we also saw its positions so completely subverted by the remarks of Mr. Nettleton, whose known character was calculated to give both weight and an extended circulation to his reply, that we thought the mischief we had feared would be effectually prevented. But we are sorry to find that this expectation has not been realized. It seems that a reply has been attempted to Mr. Nettleton; and if we are not misinformed, the principles of this sermon, and the author too, are likely to travel to the south and west. This determined us to give the statement we have now made of our own views of a work of grace, and the different methods in which it is effected; and to reprint the subsequent review, extended as it is, in which every wrong principle of the sermon is, in our judgment, most solidly and convincingly confuted. We hope our readers will peruse the whole with the most serious attention; and if they do this, we have little fear of the issue. We have only to add, that we know very little of the author of this sermon, except from what we have seen published; and that we have no wish to impeach his integrity. But if he be ever so honest, or if he is even pious, his errors and delusions may, on that very account, be not the less, but abundantly the more injurious.

—

Mr. Editor,—The Review which I herewith send you, was written immediately on the appearance of the sermon. Events, however, occurred about that time, which encouraged the hope, that its publication would be unnecessary; and it would not now appear, had not a Review of Mr. Nettleton's Remarks, and some other kindred publications, recently evinced a disposition on the part of the friends of the new measures, to defend and sustain the sentiments of the sermon.

Novanglus.

—

A Sermon preached in the Presbyterian Church, Troy, March 4th, 1827, by the Rev. Charles G. Finney, from Amos iii. 3—"*Can two walk together except they be agreed?*" *Troy, Tuttle & Richards, pp.* 16.

The revivals in Oneida county and the vicinity, during the past year, have attracted much attention. They have been hailed by many as the commencement of a new era in revivals; and the measures understood to have had the most prominent place in their promotion, have been denominated the *new measures*, and thought by many to be a wonderful improvement. Some have

intimated that the measures which were successful in promoting revivals, in the days of our fathers, had now lost their efficacy, and would no more be blessed to that end: and others have gone so far as to say, our fathers did not know how to promote revivals, they did not know how to pray, nor did they know how to preach. Others again, have thought, that they saw nothing new in these measures, nothing but what they had seen among other denominations in their own times, and had read of frequently in the history of the church in past ages. They have recognised, or thought they recognised, in these new measures, all the leading features of those which were pursued by Davenport and others, during the revival in New England, in the days of President Edwards, and which are pointed out, in his Thoughts on Revivals, as among the things which are to be avoided. The author of this sermon has been considered the most prominent agent in the introduction of these new measures, so that they are often called by his name; though it is known by many that they had begun to be used in that region, among Presbyterians, in some degree, before he entered the ministry. These measures have not, indeed, been adopted in every place in that vicinity, where there have been revivals during the past year. It has been understood, that some ministers and churches have been opposed to them, and have endeavoured to keep them out, as far as possible; and that others have admitted them only in part. And this backwardness of ministers and Christians to admit them, has been the subject of much animadversion, both from the press and otherwise. It is well known that some of the old and tried friends of revivals in that region have been much blamed on this account, and have been represented as opposed to revivals, hindering the work of the Lord, and strengthening the hands of the enemies of religion. Yet it is believed that they have generally borne these reproaches in silence, and have been backward to proclaim their objections. Indeed, some of them have been so backward to make known their objections, that their friends abroad have not known that they felt any, and in some cases have been led to believe that they had adopted the new measures in full. The friends of revivals abroad have at length become alarmed at the evils which have begun to reach them from the West, and have begun to communicate their fears, and to state their objections in letters to their friends on the subject. But so persuaded are some that these new measures must be right, and that all the real friends of revivals must approve of them, that they are ready to conclude that those who are the known friends of revivals abroad must have been misinformed, and grounded their objections on exaggerated reports which have been put in circulation by the enemy. And though those gentlemen expressly say that they have derived their information from the friends of the new measures themselves, and from what has come under their own personal observation, this does not free those in that region who have been known to disapprove, from the suspicion and the charge of being the source of that misinformation. From the best information I can obtain I conclude that those ministers and Christians who have not approved of the new measures, have been the most silent on the subject of any class of people in the vicinity; and I fully believe, that, when the truth shall be known, it will be found, that the friends of the new measures have themselves done more to spread the knowledge of them abroad, than all other classes put together. Some that did not approve have been silent, lest they should be thought to speak against the work of God, and be proclaimed as enemies to revivals; and some

have thought that the prejudices of many were so strong, and there was so little disposition to make distinctions, that if they should attempt to correct any evils, their intentions would be misunderstood, and they should only lessen their own usefulness, without the prospect of accomplishing any important good. But those who have not approved are beginning to condemn themselves for the silence they have maintained, and to acknowledge it as an error that when they have seen the evil, they have suffered any considerations to deter them from raising the warning voice. It is to be hoped that the publication of this sermon will relieve them from any remaining scruples they may feel, and lead the way to a full discussion of the subject. It is certainly creditable to the author, that he has thus publickly taken the field, and given so fair a challenge to those who object to his measures. No objection, can henceforth be made by their friends, if they are made the subjects of the closest scrutiny: for the sermon is so open and direct an attack upon all those ministers and Christians who do not approve of the new measures, that it will be ascribed to *cowardice*, or to the consciousness of *guilt*, if they do not speak in their own defence.

The object of the sermon evidently is, to account for the opposition which is made to the new measures, by ministers and Christians, as well as others, in such a way as to make that opposition a proof that those measures are right, and that all who oppose them are wrong; and especially that those ministers and professed Christians who oppose them, give evidence by their opposition that the state of their hearts is the same as that of the impenitent world.

The sum of the argument is this: Sinners must be most opposed to that which is nearest right: But they are more opposed to these new measures than they are to those which others use; therefore these measures must be nearest right. And,

If ministers and professed Christians oppose the same things that sinners do, and make the same objections to them, they must feel just as sinners do; but ministers and professed Christians do oppose these new measures; therefore the state of their hearts is the same as that of impenitent sinners, and they are either hypocrites, or so cold hearted and dead that there is no present difference in moral character between them and the impenitent world, and they ought to be so considered, and treated accordingly.

This appears through the whole discourse, and will be seen in the following extracts: *Page* 6. "We see why lukewarm professors and impenitent sinners have the same difficulties with means in revivals of religion. We often hear them complain of the *manner* of preaching and praying. Their objections are the same, they find fault with the *same* things, and use the same arguments in support of their objections. The reason is, that at that time, their affections are nearly the same; it is the fire and the spirit, that disturbs their frosty hearts. For the time being, they walk together, for in *feeling* they are agreed." Page 7. "We see why ministers and Christians visiting revivals, often at first, raise objections to the means used, and cavil, and sometimes take sides with the wicked." "While their *hearts remain wrong*, they will, of course, cavil; and the nearer right any thing is, the more spiritual and holy, so much the more it *must* displease them, while their *affections grovel*." Page 12. "That excitement which does not call out the opposition of the wicked and wrong hearted, is either not a revival of religion at all, or it is so conducted that sinners do not see the finger of God in it." The more pure and holy the means are that are used to promote a revi-

val of religion—so much the more, of *necessity*, will they excite the opposition of *all wrong hearts*." "If the matter of preaching is right, and the sinner is pleased, there is something defective in the *manner*." Page 13. "The more right and holy feeling there is, the more wrong and unholy feeling there will be, of course." Page 16. "If we walk with the lukewarm and ungodly, or they with *us*, it is because we are agreed; for two cannot walk together except they *be agreed*." Page 9. "We see why ministers are sometimes unsettled by revivals." He supposes the minister may awake, while the church will not, or that the church may awake while the minister will not. Page 10. "In either of these cases, they may find themselves unable to walk together, because they are not agreed. In the former case, let the minister obey the command of Christ, and shake off the dust of his feet for a testimony against *them*." In the latter, let the church *shake off their sleepy minister;* they are better without him than with him."

These extracts I think clearly show, that the object of the discourse is, as before stated, to prove that the new measures are nearest right, because they are most opposed; and that those ministers and Christians who oppose them, thereby give evidence that they are agreed in heart with the impenitent world, and should be treated accordingly.

The whole argument is highly sophistical, and the main conclusions of the discourse entirely unwarranted.—Yet, the prejudices of many readers are no doubt so strongly enlisted in favour of the author's system, that they will think it a finished piece of sound reasoning, and the conclusions supported by irrefragable arguments. A few words might suffice to expose its sophistry to those whose minds are unbiassed; but a more extended examination is doubtless expedient, for the sake of such as are predisposed to embrace any thing the author may advance.

And perhaps it may tend to convince some that the reasoning is unsound, even though they should not be able to discover wherein, to let them see a few other conclusions which the same kind of reasoning would equally support.—Take the following:

Some impenitent sinners are greatly displeased with the new measures for promoting revivals; some professed Christians and ministers are greatly displeased with them also; therefore, it is concluded, they are walking together because they are *agreed* and are both equally wrong. This is the author's argument: But it will prove the contrary, just as well. For,

Some impenitent sinners are much taken, with the new measures, and are very anxious to have them introduced; some professed Christians are also much taken with them, and are as anxious to have them introduced; therefore, they are walking together because they are *agreed*, and are both equally wrong.

Again: Some professed Christians are pleased to hear a man preach, who treats his subject in a clear argumentative manner, though he is not very forcible in his delivery; some impenitent sinners are also pleased to hear him; therefore, it is concluded, they are walking together because they are *agreed*, and are both equally wrong. But,

Some professed Christians are displeased when they hear such a preacher, and complain of him as "a dull man;" some impenitent sinners are also displeased, and make the same complaint;—therefore they are walking together because they are *agreed*, and are both equally wrong.

Again: Some professed Christians wish to have the doctrines of the gospel fully and clearly preached, and are best pleased with such

preaching; some impenitent sinners also wish the doctrines preached, and are best pleased with such preaching; therefore, it is concluded, they are walking together because they are *agreed*, and are both equally wrong. But,

Some professed Christians are very unwilling to have the doctrines of the Bible dwelt upon, and are always displeased with such preaching; some impenitent sinners are also unwilling to have those doctrines dwelt upon, and are always displeased with such preaching; therefore, they are walking together because they are *agreed*, and are both equally wrong.

These examples may suffice to show how the method of argumentation adopted in the sermon will support opposite conclusions equally well. A few other examples will show how the same method of reasoning will support some conclusions which would be as offensive to the friends of the new measures, as some of these which are drawn in the sermon are to others. Take the following:

Impenitent sinners always pray for their own salvation *without submission;* it is an essential ingredient in the prayers of *some* at this day, that they be made *without submission:* therefore they walk together because they are *agreed.*

Some individuals now venture to predict certain future events, in consequence of impressions which they suppose have been made on their minds by the Holy Spirit; Stork, Munzer and their associates, in the days of Luther, did the same; therefore they walk together because they are *agreed.*

Stork, Munzer, and their associates, *denounced* Luther and Calvin, as carnal, unconverted men, and strangers to the influences of the Spirit, because they opposed their wild and extravagant notions and practices; some, in these days, do the same, in respect to those ministers who are most like Luther and Calvin, in their sentiments and practice; therefore, they walk together because they are *agreed.*

Some fanatical sects have been in the habit of encouraging outward bodily expressions of feeling, and attaching great importance to them, such as groaning aloud in time of prayer, falling down, rolling about, and the like, and speaking of them as evidences of the special and powerful influences of the Spirit; some in these days do the same; therefore, they walk together because they are *agreed.*

Some fanatical and disorderly persons in former times, have thought it highly meritorious, to crowd themselves into the parishes of settled ministers, and introduce such measures as were adapted to promote discord and strife; some in these days think the same; therefore, they walk together because they are *agreed.*

The Pharisees prayed long and loud, so as to attract the notice of men in the street; some in these days, do the same; therefore they walk together because they are *agreed.*

The Pharisees compassed sea and land to make proselytes to their peculiarities; some in these days, do the same; therefore, they walk together because they are *agreed.*

A person under the influence of an evil spirit followed Paul and his company, with the cry, "these men are the servants of the most high God;" some follow certain preachers now with the same cry; therefore, they are under the influence of the same evil spirit, and walk together because they are *agreed.*

Such deductions as these are made, after the method of reasoning pursued in the sermon; and they might be multiplied to an indefinite extent. If these examples should serve to convince any that the method of reasoning is unsound, and will equally support truth and falsehood, and equally prove both sides of a contradiction, my purpose

will be answered. I am not weak enough to suppose that such argumentation will fasten any of these conclusions upon the friends of the new measures, my object is to show them the fallacy of the reasoning by which the conclusions of the sermon are attempted to be fastened upon others.

But the foundation of the author's argument must be examined. It is assumed that the reasons why ministers and Christians oppose the new measures, are the same as the reasons why the impenitent oppose them. He says, "their objections are the *same*, they find fault with the *same* things, and use the same argument in support of their objections." "It is the fire, and the spirit, that disturbs their frosty hearts. For the time being, they walk together, for, in *feeling*, they are agreed."—So important a part of the argument as this, and one on which the conclusions so essentially depend, should not have been taken for granted, nor have been left to depend upon the naked assertion of any man. It should have been proved, beyond the possibility of doubt, that the objections of Christians, and the objections of the impenitent, are precisely the same, and are not only supported by the same arguments ostensibly, but must and do arise from the same state of heart. Ministers and Christians should not have been thus classed with the openly irreligious, while there is any room to suppose they *may* have different reasons for their opposition; or while the impenitent *may* have any good reasons for theirs.

It should not be thought that the single fact, if it were a fact, of their being opposed to the same things, is sufficient proof. Men are often opposed to the same things, for different reasons. A man may be a candidate for the office of chief magistrate of our nation, and have great numbers of individuals opposed to him, for reasons widely different from each other. One may think he has injured him, and be opposed from personal resentment. Another may think he has personal advantages to expect from the elevation of his competitor. Another may think his competitor will pursue measures more for the interest of the particular section of the nation in which he resides. Another may think the candidate is incompetent in point of talent and experience. Another may be displeased with some vicious habits he believes him to indulge. And a Christian may be opposed because he thinks him a man void of religious principles, and not having the fear of God before his eyes. Many other reasons might be mentioned, by which those numerous individuals are influenced to unite in their opposition to the same candidate. The fact, then, that they agree in opposing the same candidate, is no proof of any likeness of character between them, unless they are opposed for the same reasons.

Are the impenitent, then, and many ministers and Christians, opposed to the new measures for promoting revivals, for the same reasons? This is asserted; and they have been abundantly classed together, by the friends of the new measures, on this very ground. It should not be concluded that the fact, if it were a fact, of their using "the same arguments in support of their objections," is a sufficient proof that the reasons why they are opposed are the same; nor, if some of them are the same, that they are *all* the same. They may have more reasons, in their own minds, than they think it necessary to give, on every occasion. For instance, an impenitent sinner may feel opposed in heart to the doctrine of total depravity.—That doctrine may be exhibited to him in a *manner* that is peculiarly and unnecessarily offensive. He is displeased at the doctrine itself, and

he is displeased also at the offensive *manner* in which it was presented. He may not choose to complain of the doctrine itself, but only of the manner. A Christian who heard it, though he cordially receives the doctrine, might think the *manner* highly improper, and make the same complaint. Does the fact, in this case, of their making the same objection, prove a likeness of character between them? Such a conclusion would certainly be unfounded. It ought first to be proved that the manner was right, or that the Christian was as really offended with the doctrine itself, as the sinner was, before such a conclusion can be drawn. Suppose a sinner is conversed with, who assents to the truth of all the doctrines of the gospel, but acknowledges himself an impenitent sinner; and he "is told, he is as orthodox as the devil," but "his character is as black as hell," and "if he does not repent to-day he will be in hell to-morrow;" he will probably be displeased, and make objections to this treatment. And what objections will he state?—He will probably object, that such language is harsh, unkind, not expressive of benevolent feeling, and savouring of profaneness; and that, in the prediction, the man is telling more than he knows. And if a Christian, who should hear it, should make the same objections, would it prove him to be of the same character as the impenitent sinner? If I should tell a child, "not to follow his ungodly parents, who were leading him to hell; not to listen to their instructions, which will destroy his soul; that his parents are so wicked, he had better leave them, and live with me, and I will take him with me to heaven;" the parents would probably be displeased, and make objections to such treatment. And what objections would they state? They would probably object, that it would be more proper to tell parents their own faults, than to tell them to their children; that such treatment is adapted to alienate the affections of children from their parents, break up families, and teach children to disregard the fifth commandment, which requires children to love and honour their parents. And if a Christian who should hear all this, should make the same objections, would it prove him to be of the same character as the impenitent sinner? If an impenitent sinner should be prayed for by name, at a publick meeting, and the occasion should be embraced to hold him up to publick notice, as an uncommonly odious and abandoned character, and to tell God and the world all the bad things that have been known or thought about him, it would probably give offence to him and his friends. And what objections would they state? They would probably say, that such treatment was abusive and defamatory, and not adapted to do the individual any good. And if a Christian, should happen to feel, and express the same opinion of it, would that be a conclusive proof that he is of the same character with the impenitent? If a minister of the gospel should happen to be such an one as Paul requires all to be, having "a good report of them which are without," and one that, by a long life of uniform piety, had commanded the respect and confidence, even of the unconverted part of his congregation; and he should be publickly prayed for, by some stranger, as "an old grey headed apostate, who was leading souls to hell," or as "the head Achan in the camp of the Lord;" it is probable some of the unconverted would be offended at it, as well as some of the church; and that both would complain that their aged pastor should be treated with such indignity; and if it should happen, that "their objections should be the same," and that they should "use the same

arguments in support of them," would it certainly prove that they were all alike in their moral character? If a preacher should, in a publick assembly, in the presence of ministers and others, exhort the females to lead in prayer, and represent them as grieving the Spirit by refusing; and not prevailing by arguments should drop on his knees and tell the Lord how proud they were because they would not comply, and then repeat his exhortations; and if the fear of resisting the Spirit, or of being thought proud, should prevail with some to comply; the whole transaction would probably be objected to, by their impenitent friends.—And what would they say? They would be likely to quote the apostolick prohibition, "Let your women keep silence in the churches; for it is not permitted unto them to speak." And if it should so happen that some Christians too should think the practice was forbidden, and should quote the same direction of the apostle, would it certainly prove that they were of the same moral character with those impenitent friends?

It is evident then, that if ministers and Christians did "find fault with the same things, and use the same arguments in support of their objections" that the impenitent do, it would not be sufficient to prove a likeness of character between them, unless it were first proved that the things objected to are right, and that *all* the reasons why both classes objected were the same. Let it first be shown that the measures objected to are right, and that there can be none but sinful objections made against them; and then let it be shown that the objections which ministers and Christians make are the same in all respects, not only as those which the impenitent avow, but as those which they inwardly feel; and something will be done towards laying a foundation for the conclusion that there is some likeness of character between them.

But I am disposed to question the fact, that the objections which ministers and Christians make to the new measures, are, in general, the same as those which the impenitent make. To many of them, I have no doubt, they are, in part, the same. For wherever the impenitent discover any thing in professors of religion which is really wrong, they can, if they please, bring solid objections against it, and support them by sound arguments, both from reason and scripture. Some of the unconverted are men of good sense, and have sufficient acquaintance with the scriptures to form a pretty accurate judgment, whether the conduct of Christians is consistent with their profession or not. And some of them are men of good breeding, are disgusted with whatever violates the common rules of propriety, wherever they see it. If, therefore, in some things, their judgment should accord with that of ministers and Christians, it is no sufficient reason why reproaches should be cast upon either.

A brief statement of the most common objections which I have heard made, by both classes, against the new measures, will show how far they agree. Those out of the church have complained of harsh and uncivil treatment in conversation, being called by hard names, and provoking epithets, and addressed with coarseness and vulgarity, and in a manner which they deemed insolent, overbearing, and insulting. They have complained of being spoken of to others, in terms which they consider defamatory and abusive. They have complained that their children were unreasonably frightened, by being threatened with immediate and inevitable damnation, and told that there was no help for them.—They have complained that their children should be told such things

about their parents as were adapted to alienate their affections, and lead them to be disrespectful towards their parents. They have found fault with the personality of publick preaching, by which the attention of the congregation was directed to particular individuals, as persons of an uncommonly odious character. They have complained of being prayed for by name, in a manner which they considered slanderous and abusive. Some have taken offence at what they considered an irreverent use of the name of God; and a familiar use of the words *devil*, *hell*, *cursed*, *damned*, and the like, in a manner which they thought resembled the more vulgar sort of profane swearing. Some have been disgusted with what appeared to them an irreverent boldness and familiarity with God in prayer, which shocked their feelings. Some have objected that the subject of religion should be so much urged upon them. And some have complained that the doctrines of Calvinism should be so vehemently pressed, and especially that of total depravity; and that so little charity should be expressed for other denominations. The principal *reasons* they have given why they objected to these things, have been, that they felt themselves unreasonably crowded upon and ill treated, that their sense of propriety was outraged, and that they thought these things improper. And it has been said, "If this is religion, I want no such religion."

Now, is it certain that these complaints have been made by the unconverted, solely from their dislike of the religion of the gospel? Has there been no other foundation for any of them? Have they been made solely because the holy, heavenly temper of the gospel has been so clearly exhibited before them, in all its native loveliness, as it appeared in the Lord Jesus Christ, breathing good will to man, and expressing all the meekness, and gentleness, and kindness, and forbearance towards them, which is required in the sermon on the Mount, and elsewhere? The fact that such objections are made by the impenitent against the new measures, more than against the measures previously in use, will not be allowed to be, of itself, a sufficient proof that the new measures are the nearest right.

But it is not my present purpose to show that these complaints are, or are not, made on good grounds. It is simply to show that the complaints of the unconverted and those of Christians and ministers, have not been all the same, and made for the same reasons.

Ministers and Christians have indeed complained of some of the things above mentioned. They have complained of a harsh and overbearing treatment of the unconverted, not only because they thought it improper, but because they thought it adapted to harden them, and shut up the way of access to their consciences. They have not been unwilling to have children and youth conversed with on the subject of religion, and made to see their true state and character; but they have thought a great and sudden excitement of their fears, not likely to lead them to such an attention to the state of their own hearts, as would be adapted to do any permanent good; and especially when it was produced by unwarrantable declarations of immediate and inevitable damnation, which a few days might suffice to show them were not true: and they feared that such things would lead them to treat the sober warning of the scriptures with contempt. They have thought that it was wrong, under the colour of performing any other religious duty, to teach children to disregard the fifth commandment. They have been offended at an irreverent use of the Divine name, because they thought

it a breach of the third commandment; and have been displeased with the familiar use of other common terms of profaneness, because they thought it must produce some of the same effect that profane swearing does. They have been disgusted with the appearance of irreverent boldness, and the affectation of familiarity with God in prayer, because they thought it inconsistent with proper feelings of respect towards him, and that awe of the Divine Majesty which holy beings express. They have not been afraid that the subject of religion would be too much urged upon men, if it were only done with that kindness of feeling which would leave the door open for its being repeated. They have not complained that the doctrines of Calvinism were too much or too clearly preached, nor that too much importance was attached to them, nor that too little charity was expressed for such as understandingly and cordially reject them. On the contrary, it has been a serious objection with many, that those doctrines have not been preached, so clearly and fully as they thought important. They have been grieved that those who did urge them plainly and fully, should be charged with hindering revivals by preaching them; and that *orthodoxy* should be made a term of reproach. They have objected, that people were not sufficiently instructed; that the distinction between true and false experience should be overlooked, or little thought of; and that the disposition to make a distinction between genuine and spurious revivals, should be frowned upon, as a mark of being in a cold and stupid state. They have complained that the most uniform and consistent Christians should be pronounced cold, and stupid, and dead, because they did not alter as much as others; and that too, in many cases, by those who had as yet no opportunity, from personal examination, to know any thing of the state of their minds. They have been grieved that the best friends of revivals, as they have hitherto witnessed them, should be denounced as enemies, because they did not fall in with the new measures; and that those whose age and experience had given them opportunity to be most and longest acquainted with revivals, should be put down, by the converts of a few days old, as totally ignorant on the subject. They have complained that aged ministers, of tried and approved piety, should be publickly prayed for, by young men and boys, as old hypocrites, or apostates, who were "leading souls to hell."

Some have objected to female prayer and exhortation in mixed assemblies, because they thought it forbidden in the scriptures, and adapted to destroy that silent unobtrusive influence, which it is so desirable that the female members of the church should exert, and which can be best exerted in the sphere in which God has placed them. Some have objected to the confidence which appeared to be placed in impulses and impressions, especially as connected with the supposed prayer of faith, because they thought it contrary to the scriptures, and adapted to open a wide door to the delusions of Satan. Some have thought the young were put forward, to their own injury, and the older members of the church, whose age and experience qualified them to lead, were too manifestly put in the back ground; and that old people in general were often treated with great disrespect, in direct violation of the Divine command, "thou shalt rise up before the hoary head, and honour the face of the old man." Some have complained of the disposition of those who adopted the new measures, to crowd them into every place, regardless of the divisions and contentions to which they

seemed likely to give rise; and of the disposition of some to intermeddle in the concerns of other churches, to which they did not belong. Some have complained of the stress which was laid upon the *posture* in prayer, while so little regard appeared to be paid to the cultivation of that meek, humble, modest, retiring spirit, which is so essential to the right performance of that duty. Some have complained that secret prayer should be made so loud as to attract the notice of people in the streets, because they thought it too much like that praying in the streets which our Lord reproves. Some have thought it wrong to pray that individuals might be converted or removed, and especially, that "God would seal the damnation of sinners this night." Some have objected to the principle that the feelings ought to control the judgment, and that because any measure contributed to produce very pleasant feelings in us, it was therefore right. Some have thought it wrong to consider success as an evidence of Divine approbation, lest it should lead us to practice deception, as Jacob did, in order to secure a good object. Some have been disgusted with the ostentation, and boasting, and self-conceit, which they have witnessed, because they thought them utterly inconsistent with the spirit of the gospel. Some have complained, that when evils were pointed out, there was no regard paid to their warnings, but the same things were repeated, and carried to greater lengths than before. And some have been distressed at the appearance they saw of a disposition to have some men's "persons in admiration," as if they only were the instruments through which any good could be expected from Divine ordinances, and the only medium through which the Holy Spirit could be communicated; and the apparent determination to deny or justify every thing for which they were complained of, let it be what it might. But, the principal complaint, and one which has embraced all the rest, has been, that the whole system of measures appeared to be adapted to promote false conversions, to strengthen and cherish false hopes, and propagate a false religion; and thus, besides destroying the souls of those who should be the subjects of it, these measures should tend ultimately to bring all true religion, and all pure revivals into contempt, and increase the number of errorists and scoffers on every side.

Such are some of the principal objections to the new measures, which I have heard among ministers and Christians. And it is easy to see that they are very far from being precisely the same objections, and founded upon precisely the same reasons, as the objections of the impenitent. No; they are grounded on the love of the truth, or a regard for the honour of God, and the good of souls, and on a most anxious solicitude for the permanent good character and influence of revivals, and the advancement of the cause of Christ in the earth. And nothing can be more unjust and injurious, than because they make these objections, even if they are in a mistake in making them, to class them with the ungodly world, and represent them as walking together *because they are agreed.*

(*To be continued.*)

SHORT NOTICES OF RECENT PUBLICATIONS.

HENRY'S COMMENTARY.

We regard it as a duty to announce the re-publication in this city, by Towar and Hogan, of one volume of the above excellent work—a work which needs not our recommendation; but of which we will repeat what we have often said, that if we could possess but one commentary on the Holy Scriptures, and were

permitted to choose that one, it should without hesitation be Henry's.

The volume issued, contains the four gospels—the publishers having chosen, for what reason we know not, to begin with the New Testament. But we understand that the whole work will be published, a volume every three months. The volume before us is a very handsome super-royal octavo. The size is far more convenient than the edition in folio, although the type is the same. In every respect we think this volume superior to the correspondent one of the Edinburgh folio edition, with which we have compared it. We hope that all our readers who can afford it, will possess themselves of this treasure of sound doctrinal and practical theology.

CONVERSATIONS ON THE BIBLE.—*By a Lady of Philadelphia.*

A third edition of this valuable work, considerably enlarged and improved, has recently been published. It has been recommended highly by very competent judges, and has been reprinted, perhaps more than once, in Britain. Heads of families, that wish to promote the study and the love of the Bible among their children, will find this book well calculated for their purpose.—It is very interesting as well as instructive. We would also earnestly recommend its introduction into schools and academies, in which Bible studies are cultivated.—And such institutions, we rejoice to say, are now numerous and increasing.

DRUNKENNESS EXCLUDES FROM HEAVEN: *A Discourse on* 1 *Corinthians*, vi. 10. *By David M'Conaughy, A. M. Pastor of the Presbyterian Congregation, Gettysburg.*

The appropriate text of this discourse is 1 Cor. vi. 10.—"*Drunkards shall not inherit the kingdom of God.*" After some general remarks the preacher says—"The obvious import of the text is, that persons of the character here condemned, are unworthy to be owned as members of the gospel church; and more especially, that they shall not enjoy the bliss of Heaven. The sentence is fearful. Its execution cannot fail: It is the announcement of the Eternal King.

We propose—

I. *To ascertain to whom this character belongs*; and

II. *Shew the certainty and justice of this decision.*"

Both these divisions of his subject Mr. M'Conaughy illustrates with clearness and energy. We only regret that our space forbids us to make copious extracts; for the subject is important and of general concern—not merely to those who may be chargeable with intemperance, but to those who have avoided the evil for themselves, yet are bound to endeavour to correct it in others, and to guard the young and unwary against every approach to this destructive vice; destructive to character, property, body and soul. We insert Mr. M.'s. concluding address to the young.

"Particularly, let me address a warning to you who are young. As you value the respectful notice of your fellow-men, the dignity of your nature, the silent plaudit of an approving conscience, the friendship, the blessing and direction of Almighty God: in a word, as ye value the comfort of this life, or the prospects of eternal felicity—avoid Intemperance: avoid the company of the intemperate, as you would a place charged with pestilential infection. The latter may prove destructive to your bodies; the former may ruin your souls. Evil company has many dangerous fascinations. To giddy and thoughtless youth, dissolute mirth, and the midnight revel, present appearances of liberty and greatness of soul. But be warned against this false and delusive glitter. Consult sober reason and religion. They will inform you, that these are not only insubstantial, but sinful pleasures: the Circean cup, which transforms human nature into the vilest and most hateful forms. Endeavour, then, to estimate pleasure aright. Weigh well the characters with which you intimately associate. 'He that walketh with wise men, shall be wise; but a companion of fools shall be destroyed.'"

RESOURCES OF THE ADVERSARY, AND MEANS OF THEIR DESTRUCTION. *A Sermon preached at New York, October* 12*th*, 1827, *before the American Board of Missions. By Lyman, Beecher, D.D. Boston, Mass.*

The author of this discourse has placed at the head of it, no less than five texts of scripture, namely, Isa. xlix. 24, 25. Isa. liii. 12. Luke xi. 21, 22. Rev. xi. 15. Rev. xix. 5, 6. These passages are certainly pertinent to the author's purpose, which is to show, that there has been a systematic opposition of satan and his agents to the plan and purpose of God for the salvation of men, ever since that plan and purpose have been manifested; and to point out the means, by which the organized opposition of the powers of darkness, and their human auxiliaries, must be counteracted and defeated. After a short introduction, the preacher says,—"In this discourse, it is proposed to consider, THE DEFENCES AND RESOURCES OF THE ENEMY, AND THE MEANS OF THEIR OVERTHROW." In opposition to the gospel, Dr. B. places

1. *Idolatry.* 2. *Imposture.* 3. *Papal superstition.* 4. *Despotick governments of the earth.* 5. *Crime in its varied forms.* 6. *A more liberal sort of religion,* 7. *Corrupting the purity of revivals of religion.* He then inquires—By what means the opposition stated is to be overcome? and the answer is, "First—By the judgments of heaven, in which the Son of man will come on the strong man armed, and take away his armour; Secondly—By the universal propagation of the gospel, before the light of which, idolatry, imposture, and superstition, will retreat abashed: and Thirdly—By frequent, and at last general revivals of religion; giving resistless power to the gospel, as it is preached to every creature." In stating what must be done Dr. B. says: 1. "There must be *more faith* in the church of God. 2. There must be *a more intense love for Christ* in his church. 3. There must come an era of *more decided action*, before the earth can be subdued to Christ. 4. *More courage* than has in modern days been manifested by the church of God. 5. There must be new and more vigorous efforts, to increase the number and power of evangelical churches in our land. 6. Special effort is required to secure to the rising generation an education free from the influence of bad example, and more decidedly evangelical. 7. The vigour of *charitable effort* must be greatly increased. 8. The jealousies of Christians who are united substantially in their views of evangelical doctrine and religion, and who are divided only by localities, and rites, and forms, must yield and give place to the glorious exigencies of the present day. 9. We must guard against the dangers peculiar to a state of religious prosperity."—Such is the outline of this able discourse, and we have given it because, in its naked form, we think it may be instructive, as well as interesting to our readers. In almost the whole of Dr. B.'s positions and arguments we most heartily concur. From some few, unless we might qualify them, we should be disposed to withhold our full approbation. But we have no objections which we deem important enough to be specified. We had heard it rumoured, that in this discourse Dr. B. had not appeared equal to himself. We think otherwise—It exhibits the same lucid order, the same powerful bearing on the points of discussion stated, and the same perspicuous and appropriate diction, which we have admired in his other publications. The discourse forms the 24th sermon in the National Preacher; and will therefore have, what it well deserves to have, an extensive circulation.

Literary and Philosophical Intelligence, etc.

We have thought that we could not better fill this department of our work for the present month, than with the subsequent authentick account of the last attempt that has been made, or perhaps ever will be made, to discover a north-west passage, by navigable water, from the Atlantick to the Pacifick Ocean.

—

CAPTAIN PARRY'S EXPEDITION.

The highest latitude to which the Hecla reached was 81 deg. 6 min.; which is believed to be the farthest north that ever a ship made her way; so that all that was made in the boats was 1 deg. 39 min. Lord Mulgrave got to 80 deg. and some minutes (we do not remember exactly, but think about 20). At the farthest point north no barrier of ice was seen, as in the case of that noble lord and elder voyagers; so that the idea of such a barrier always existing may now be dismissed. The ice found by the present expedition was of a very chaotic form. For about a mile, perhaps, it might be tolerably smooth; but at every interval, huge ridges were crushed up by the action of tides and currents, and presented the most formidable obstacles to the progress of the enterprise. No sooner was one of these rugged and precipitous masses overcome than another appeared; and difficulty after difficulty seemed lengthening as the party advanced. There was plenty of fresh water on the surface, but towards the end of the attempt, when the rains fell, the ridges we have described separated, and between them the salt sea flowed in divisions, like so many canals.

Owing to the condition of the ice over which they had to travel, it was found impossible to make any use of the reindeer in dragging the boats; and as there were no means of feeding dogs (as once proposed), the whole work was performed by personal labour. Officers and men, 28 in number, were alike harnessed to the tackle, and wrought in common at the exhausting toil. Their time for starting in the *morning*, (their morning being the beginning of the *night*) was chosen when the light was least injurious to the eyes;

for though the sun shone upon them during the whole period, and there was no darkness, yet when that luminary was lowest in the horizon, the reflection from the bright white surface of snow was more endurable. On setting out, a pint of cocoa, with some biscuit powder to mix with it, was served to every individual for breakfast, which being finished, the whole number yoked to the boats. About seven hours of constant exertion brought them to the hour of their spare dinner meal, which consisted of a piece of *pemecan**, about the size of an orange, and a few ounces of biscuit powder. These ingredients, scraped into cold water, made a cold soup, and a miserable sustenance for men whose strength was so severely tasked. In fact, they could not bear up under the fatigue. During their whole march they were soaking wet to the knees, and benumbed by a temperature always at or near the freezing point. At the close of 12 or 14 hours thus occupied, when they came to seek rest by lying down, the change of their wet for dry stockings and fur boots, caused such a reaction, that the tingling and smart were insufferable, and the comparative comfort was more difficult to be endured than the preceding cold.

When Captain Parry found that the men could not support their toils on the allowance, (of about nineteen ounces per twenty-four hours, of pemecan and biscuit powder,) he added, by way of luxury, a pint of hot water at night. This was found to be very restorative, warming the system; and if a little of the dinner food had been saved, it made a broth of great relish and value. Spirits were not drank; and the reason why even hot water was scarce, was, that it took so large a stock of their spirits of wine to boil it and the cocoa, that the quantity consumed could not safely be increased.

The consequences of the hard life we have just faintly pictured were soon obvious. The men became weakened, their limbs swelled, and disease began to thin the number of active workers. There needed no other obstacle to stop their progress; but observation at last demonstrated that all their strenuous efforts were vain. The ice itself was drifting faster to the south than they could make their way over it to the north; thus, during the last three days of their struggle, instead of gaining a higher latitude, they were actually two miles farther south than when they set out. This put an end to an expedition where every thing which human energy and perseverance could do, was done so fruitlessly; but the nature of the ice, so different from what was anticipated, rendered the accomplishment of the object utterly impracticable.

While the boats were away, the Hecla was not exempt from dangers. She had been wrought into a snug birth near the shore, in one of the few places which afforded this shelter. Ahead there was about three miles of ice; and a heavy gale coming on, detached this prodigious mass, and drove it with terrible violence against the ship. The cables were cut asunder, the anchors lost, the poor Hecla forced high and dry upon the coast, by the irresistible pressure. To get her again to the water, occupied a considerable time, which was, of course, lost to the surveying party. Having effected that, however, they proceeded to Weygatt Straits.

We do not hear of any intercourse with natives.—Seventy deer were shot by the hunters.

It is vexatious to be forced to the conviction that any attempt to reach the North Pole is but too likely to end in disappointment; but every fresh enterprise seems to lead to this conclusion.

Hudson, whose name is perpetuated in the bay, reached lat. 82 (as is laid down) in the year 1606; and a Scotch Journal states that the Neptune whaler, in 1816, got as high as 83 deg. 20 min; but of the accuracy of this fact we have great doubts.

The Land Arctic Expedition.

About the end of June 1826, Capt. Franklin arrived at the last of the Hudson Bay Company's posts, named Fort Good Hope, in lat. 67 deg. 28 min. N. long. 120 deg. 53 min. W.

Three days' journey from thence, on the 4th of July, he despatched a party to the eastward, under the command of Dr. Richardson, and proceeded himself, in command of another party, by the western channel of Mackenzie's river, which flows at the foot of the Rocky Mountains, and completed a survey of the coast from long. 113 deg. W. to 149 deg. 38 min. W. Captain Franklin was accompanied by Captain Back, who had been his companion on the former expedition. He was much impeded in his progress by the constant obstruction of ice, unbroken from the shore, in many parts, until the 4th of August—by the prevalence of fogs—and by the nature of the sea coast, which to the westward of the 140th degree is so extremely low and flat as to be unapproachable, even in boats, nearer than two or three miles. Indeed, beyond the 139th degree it was found impossible to land on the main shore, except at one point; and there they were most vexatiously detained eight days, in the best part of the sea-

* The Indian food: meat compressed in the smallest compass.

son, by a fog so dense, that all objects beyond the distance of a few yards were obscured, and during all which time it blew a strong gale.

Before Captain Franklin had reached more than half way to Icy Cape, most of his party began to have swellings in their legs, and showed other symptoms of extreme suffering, from their unavoidable exposure to wading in the water, for the purpose of dragging the boats, when they were under the necessity of landing to rest or to get fresh water, or when they were compelled by the recurrence of strong gales to seek the shore. The temperature of the water was generally about the freezing point, whilst that of the air seldom exceeded 36 degrees.

The eastern party, under Dr. Richardson, who was accompanied by Mr. Kendall, an intelligent and distinguished young officer, succeeded in reaching the Coppermine river on the 8th of August, and returned to Fort Franklin, Great Bear Lake, on the first of September.

The object of Dr. Richardson's party was to examine the intermediate coast between the Mackenzie and the Coppermine rivers. After separating from Captain Franklin, on the 4th of July, they pursued the easternmost channel of the Mackenzie, until the seventh of that month, when finding that it distributed itself by various outlets, of which the more easterly were not navigable for their boats, they chose a middle one, and that night got into brackish water, with an open view of the sea, in latitude 69 deg. 29 min. N., longitude 133 deg. 24 min. W.

On the 11th, in lat. 69 deg. 42 min. N., long. 132 deg. 10 min. W., the water was perfectly salt, the sea partially covered with drift ice, and no land visible to seaward.

These dangers were gladly exchanged for a coasting voyage in the open sea. They rounded Cape Parry, in lat. 70 deg. 8 min. N. long. 123 deg. W.; Cape Krusenstern in lat. 68 deg. 46 min. N., long. 114 deg. 45 min. W., and entered George the IVth Coronation Gulf, by the Dolphin and Union Straits (so named after the boats,) which brought them within sight of Cape Barrow, and two degrees of longitude to the eastward of the Coppermine river. Their sea voyage terminated on the 8th of August, by their actually entering that river.

Throughout the whole line of coast they had regular tides, the flood setting from the eastward; the rise and fall being from a foot to twenty inches. In the Dolphin and Union Straits, the current, in the height of flood and ebb exceeded two miles an hour. They found drift timber every where, and a large portion of it on many parts of the coast, lay in a line from ten to fifteen, and in some places upwards of twenty feet, above the ordinary spring-tide water-mark, apparently thrown up by a heavy sea.

After the first rapid, in the Coppermine river, Dr. Richardson's party abandoned the boats with the remainder of their cargoes of provision, iron work, beds, &c. to the first party of Esquimaux which should chance to pass that way; and on the 10th Aug. set out by land, with ten days' provisions, and their personal baggage reduced to a single blanket and a few spare moccasins, that they might travel as lightly as possible, and further to reduce the men's loads, the tents were left behind, and Mr. Kendall carried the astronomical instruments.

They reached the eastern end of the Bear lake, at the influx of Dease's river, on the 18th, and remained there until the evening of the 24th, before the boats arrived to convey them to Fort Franklin.

LIST OF NEW PUBLICATIONS.

Sketch of the Laws relating to Slavery in the several States of our Union. By George M. Stroud.

Lingard's History of England, in 10 vols., price $15 in boards,—Reprint by Eugene Cummiskey.

Gibson's Surgery, 2d edition with Additions, 2 vols. 8vo. with Plates—Publishers, Carey, Lea & Carey.

Darby's Universal Gazetteer, 2d edit. with ample Additions and Improvements. with a neat coloured Map of the U. S. by William Darby. Published by Bennet & Walton, No. 37 Market Street, Philada.

Bishop Hobart's Sermon, at the Consecration of the Rev. H. U. Onderdonk, D. D.—with the Decision of the Bishops who united in his Consecration on the Reasons presented to them against the said Act; and a Narrative of the Consecration—Publishers, Carey, Lea & Carey.

The Apocalypse of St. John; or the Prophecy of the Rise, Progress and Fall of the Church of Rome, the Inquisition, the Revolution, the Universal War, and the Final Triumph of Christianity; being a new Interpretation. By the Rev. George Croly. Published by E. Littell.

An Address to the Synod of the Reformed Presbyterian Church in America, on submitting to their consideration the Plan of Correspondence with the General Assembly, by the Chairman of their Committee, in May, 1827. By Alexander M'Leod, D. D., of New York—Price 25 cents.

Religious Intelligence.

THE BIBLE IN PENNSYLVANIA.

The Bible Society of Philadelphia having directed their executive committee to communicate to the publick such information as the committee might think useful, relative to the enterprise for placing a Bible in every family in the State, the committee have great pleasure in giving publicity to the following statement—

No opposition whatever has been manifested to the undertaking of the society, to grant a complete supply of the word of life to the inhabitants of Pennsylvania. It has, on the contrary, met with a more general and cordial approbation than even the sanguine hopes of the committee had ventured to anticipate. Not only has the popular sentiment appeared to be in its favour, but men of the first respectability and influence in various parts of the State, have given it their ready countenance, and shown a real solicitude to carry it into complete effect. His Excellency the Governor of the State in particular, has taken an interest in this concern, and used a personal agency to render it successful, which the committee have witnessed with the most lively pleasure. The ecclesiastical judicatures of several religious denominations have determined to aid and promote the design of the Society, with a unanimity and zeal of the most gratifying and encouraging kind. The Bible Societies in the town of Pittsburg have united, and formed an association which has made itself responsible for the complete supply of sixteen counties, in the most westerly section of the state. Associations in other places have become responsible, some for single counties, and others for two, three or four in connexion; so that the committee are able to state, that out of fifty-one counties of which the state consists, they have received from thirty-five the most gratifying intimation of provision being made, to supply all the families which they comprehend with the volume of inspiration. There are also three other counties, in which it is known to the committee, that such measures are in train, as will ensure their responsibility for supplying the families within their bounds respectively—Of course, there are but fourteen counties in the whole State, in which measures have not already been taken for supplying the destitute; and in none of these, it is believed, is any thing wanting but a little time, and the presence of some intelligent and active agents, to render them as cordially co-operative as the rest.

On the whole, when the committee consider that it was only on the 22d of September last, that the address of the Society was published, and that they already see in thirty-seven counties of the State, that the best measures are in train to supply a Bible to every family that will receive it, within their respective bounds; and also know, as they do, that liberal collections have already been made in Philadelphia, for the purchase of Bibles, and that they have the prospect, (of which they at one time despaired,) of being able to furnish copies as speedily as they may be wanted —surprise and gratitude fill their minds: a success is witnessed in the hallowed undertaking of the Society, unexpected and perhaps unexampled.—A success which we hope will encourage similar attempts in other States of the American Union; for this success has been obtained without claim to other merit on the part of the committee, than a diligent attention to the object of their appointment; and of which the whole praise is due to Him who has the hearts of all men in his hands, and who has manifestly smiled on an effort to put the blessed revelation of his holy will, into the hands of those who have hitherto been living in ignorance of its reforming and soul-saving truths.

Signed in behalf of the committee, by

ASHBEL GREEN, *Chairman.*

JACKSON KEMPER, *Secretary.*

Philadelphia, Nov. 29th, 1827.

LETTER FROM REV. ELI SMITH.

Egypt is at present a land of darkness and of the shadow of death, a land where ignorance, indifference, and wickedness, produce a moral darkness which may be felt. These are the obstacles, which meet the missionary and try his faith in his first attempts. Of opposition nothing yet is seen, as the object of the missionary is not generally known. Whether the long oppressed and suffering church of Egypt will greet with joy the light which is about to dawn upon her, or cling to the darkness in which she is enveloped as a covering to her errors, God only knows. Every one who loves Zion will pray and hope for the former; but past events, and the opposition of the natural heart to the truth, gives too much reason to fear the latter.

Respecting the Moslems, a single incident, which occurred just before my arrival, will show how strictly the sanguinary laws against those who renounce their

faith, are executed. A woman, who was born of Moslem parents, was found living with a Greek as his wife, and had a cross marked on her arm, as a sign of her having embraced the faith of Christ. As soon as it became known, she was brought before the magistrate, and condemned to be drowned in the Nile. The order was immediately executed. Crowds followed her from the city, and lined the banks of the river to see her plunge in the stream. She continued to cry, "I die a Christian;" but this only enraged her executioners, and hastened her death. In the mean time a fire was built on shore to burn her husband, but when he saw the fate that awaited him, he saved his life by embracing the Mahommedan faith. This *he* could do, having never been a Moslem; but for his wife no such resort was left

Yet notwithstanding the darkness that now broods over Egypt I could not but feel, while in Cairo, that it was an exceedingly important station. Cairo is itself a large city, containing nearly 200,000 inhabitants, among whom are many that bear the Christian name. It is a central point of intercourse with Arabia, Nubia, and the heart of Africa; the capital of a kingdom as great in extent, though not in population, as that of any of the Pharoahs of old, embracing the Oases of the desert, the valley of the Nile beyond Senaar, all the important ports in the Red Sea, the sacred cities of Mecca and Medina, in Arabia, and extending almost to the gates of Gaza, in Syria.—How large a field for missionary labour; and how loudly does the misery of the people call for it!

[*Miss. Herald.*

[The Memoir of the Rev. Dr. Henry, promised in our last number, could not be completed in time for the present.—It may be confidently expected in our next.]

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.

Of Rev. Dr. John M'Dowell, the balance in full of the note generously given by Mr. Josiah Bissell, of Rochester, in the State of New York, for the Contingent Fund	$50	00
Of Samuel Bayard, Esq. the Collection in the Church in Princeton, for the same fund	53	98
Amount received for the Contingent Fund	103	98
Of Rev. Joshua T. Russell, collected by him in the City of New York, for the New York and New Jersey Synodical Professorship	800	00
Total	$903	98

The Treasurer has received of the Rev. Dr. E. S. Ely, from the Female Missionary Society of Bellefonte, for the Missionary Fund	$10	00
The Collection in the Second Presbyterian Church, Philadelphia, on 11th November, for the French Protestant Church in New Orleans, after a Sermon in French, by the Rev. Mr. De Fernex, subject to the order of the Board of Missions, was	$117	35

View of Publick Affairs.

EUROPE.

The latest dates which we have seen from Britain are of the 23d of October, and from France of the 22d of the same month. From no quarter have we events or information of much importance, to chronicle at this time.

BRITAIN.—The British Parliament has been further prorogued till the end of December, which will put off the actual sessions till February—It is the usage of Parliament always to adjourn for the holidays. There has been some fluctuation in the publick stocks, in consequence of rumours of war with Turkey, and the contradiction of these rumours. The revenue for the last quarter of the year, ending Oct. 10th, exceeded that of the correspondent quarter last year, to the amount of £600,000; yet the whole revenue of the present year was less than that of the last by £300,000.

The subject which seemed most to occupy the publick attention was, the surplus population of the three kingdoms, particularly of Ireland. It seemed to be agreed on all hands, that pauperism must continue and increase, unless the population should be materially reduced by emigration; and plans were preparing to apply this remedy. Commerce and business had nearly reached their usual level.

FRANCE.—We observe nothing of more national importance in the secular concerns of France, than her vigorous and successful efforts to increase her navy. It is estimated that in January next, she will have afloat 39 ships of the line, 35 frigates, and 194 smaller vessels. It is said that 170 vessels are now in service.—Algiers is closely blockaded, and the squadron there has been reinforced. The ecclesiastical state of France is one which for us has much interest. Both Catholicks and Protestants are using all the means in their power, and with great zeal, to propagate their opinions, each in opposition to the other. We know not how this conflict will terminate; but it seems to us that unless the Protestants are restrained by the strong hand of power, they are likely, although a small minority at present, to produce ere long a great change in the religious state of France. Indeed we see not how liberalism and Protestantism can be permitted to remain as they are, and especially to increase as they are likely to do, and yet Popery and absolute power hold the places and the tone which they now hold in this kingdom.

SPAIN.—It is stated with apparent authenticity, that the presence of king Ferdinand among his rebellious subjects, in the north-eastern part of his dominions, has been, to a considerable extent, effectual in recalling and compelling them to return to their allegiance. Some have voluntarily laid down their arms, and some have been subdued by force, and the rest have betaken themselves to the mountains in their vicinity—Such are the accounts. It would seem that a principal cause of this rebellion was, the belief that Ferdinand was a captive, and not permitted to act agreeably to his own will. His presence among the deluded would of course correct this mistake. The circumstance is distinctly adverted to in a poem, which the queen has written on the departure of her husband. We have seen a prose translation of this poem, and it is really pretty well done *for a queen.*

PORTUGAL.—It seems yet doubtful whether the emperor of Brazil is, or is not, favourable to the accession of his brother Don Miguel, to the throne of Portugal. The last accounts represent him as actually appointed; but there has been so much of pro and con in relation to this matter, that the truth must be left to time. Very arbitrary measures have lately been adopted without his presence—What they will be if he should hold the sceptre, may easily be anticipated. This kingdom is in a very unsettled and unhappy state.

AUSTRIA.—This great power seems to have pursued a mysterious kind of policy in relation to the Turks and Greeks. She has favoured the Turks and injured the Greeks as much as she conveniently could, through the whole of the late struggle. From late appearances we should suppose she is strongly inclined still to pursue the same course; but is overawed by the combination of Russia, France and Britain, for the pacification of Greece.

TURKEY AND GREECE.—The latest accounts received in Paris from St. Petersburg, state, that the Grand Senior had absolutely and finally refused the mediation proffered by the allied powers, for settling his controversy with the Greeks. Still we consider this article of news as wanting confirmation. What seems to be authentick is, that the fleets of Britain and France (that of Russia is at Napoli), have actually blockaded the sea ports of Greece occupied by the Turks, and given the Ottoman commanders, both of the land and naval forces, to understand that all military operations must cease. A Turkish frigate that attempted to escape, received a broadside from a British ship of war, and was compelled to put back. The combined fleet appears to have come in good time for the poor Greeks, as a reinforcement from Egypt, of from four to six thousand troops, had arrived and landed at Navarino. The Greeks have joyfully accepted the proposed mediation; yet it appears that Admiral Cochrane was prosecuting the war and with considerable success, in the vicinity of Missolonghi. He will however be compelled to desist.—Since we began to write this article we have seen a paragraph from a New York paper, in which it is said on information received "from a responsible source through a *respectable* medium," that "there is an express *agreement* (not an *understanding*) entered into by *England, Russia* and *France,* to conquer and portion the *Turkish* dominions in *Europe* and *Africa. Constantinople* and its dependencies are allotted to Russia—*Egypt* to England, and the isles of the Mediterranean and some portion of the land adjoining that Sea, to France. The Turk is to be driven into Asia, and the Greeks are to have a government of their own, under the guarantee and protection of the *three powers.*" We con-